IOHANNIS PRESTONI VIRI
CLARISSIMI S.S. THEOLOGIÆ
DOCTORIS. EFFIGIES.

# RICHES OF MERCY TO MEN IN MISERY.

OR

Certain Excellent Treatiſes concerning the Dignity and Duty of Gods Children.

By the late Reverend and Faithfull Miniſter of *JESUS CHRIST*,

*JOHN PRESTON:*

Doctor of Divinity and Chaplin in Ordinary to his Majeſty, Maſter of *Emanuel* Colledge in *Cambridge* and ſometime Preacher of *Lincolns Inne*.

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Pſal.34.8. *Taſte and ſee how good the Lord is; bleſſed is the man that truſteth in him.*

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# THE PREFACE.

KNow Christian Reader, that this Remainder of Doctor *Prestons* works was never (heretofore) extant, being the last of His, that are likely to see the light (taken by the same pen that his other works were and no way inferior to those already published. Dr. *Sibbs* of eminent memory (contemporary with Dr. *Preston*, and one of those to whom he committed the publishing of what should be thought fit for publick view) did in his life time

own theſe Treatiſes by affixing his *approbation* to them. And the Atteſtation of ſuch Reverend authority forbids any doubt concerning the Author, or worth of the work, though this Treatiſe may inherit Orphans uſage, being not ſo exactly poliſhed, as it would have been, had the Author lived,

But the filings of Gold, and the duſt of Diamonds muſt not be made waſte of: ſuch advantages have accrued to the ſouls of men by his other labors, that we could not think it any leſſe then a wrong to the Church of Chriſt to conceal any thing that might make for it's ſpiritual benefit.

Perhaps thou wilt ask why this Piece was ſo long ſuppreſſed? To which I anſwer; the age hath doted

ſo

ſo much about *new* lights, that we perceived *Old* Truths to be neglected and laid aſide; but after men had filld themſelves with their own devices, and found their ſouls thriven no more then if they had fed upon aſhes, the vicious humor came to be abated, and their appetite was reduced to a better ſtate, by the great Phyſician, who teſtified his deareſt reſpect to mens ſouls, by the price he paid for reſtoring of them.

The intent of theſe Sermons is to promote the work of grace in the heart and life of a true Believer: Not onely to enlarge the knowing faculty, but chiefly to improve the practical part, and diſtribute godlineſs through *the whole man*. The Rickets are not ſo epidemical

in

in the bodies of Children, as in the ſoules of men and women whoſe heads are ſwollen with notions, while their feet are feeble in heavenly motion. The benefit of this work will better appear by thy ſerious peruſal thereof, from which I ſhall no longer detain thee. *Farewel.*

*Doctor* Sibbs *his teſtimony of this Treatiſe.*

This Treatiſe hath nothing offenſive in it, but contains arguments tending to edification, and may be of ſingular uſe and comfort to all true Believers.

*R. Sibbs.*

THE

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DIVINE

# DIVINE MERCY MAGNIFIED.

## Ephes. 3. 16.

*That he would grant you according to the riches of his glory, to be ſtrengthened with might by his ſpirit in the inward man,* &c.

THeſe words are a part of the heavenly prayer which the Apoſtle makes for the Saints at *Epheſus*; we may gather three obſervations out of them.

*Firſt.* That God is exceeding rich in mercy.

*Secondly.* That his ſhewing mercy is his glory.

*Thirdly.* That when we are to beg any thing at Gods hands, we may uſe the motive that Saint *Paul* doth here unto God, do it for the riches of thy glory, or for the riches of thy mercy.

The first point, That God is rich in mercy, I have handled formerly, and in what respect he is rich in mercy, Therefore I shall now draw some consectaries from it.

*Vse* of the first point. *Similie.* One is to move men to come in to God, Because he is so infinitely rich in mercy. When the *Hue* and *Crye* is made after the thief, you know it makes him runne away the faster, but the proclamation of pardon brings him in. The Law and the judgements of God, bring not men in of themselves, but the promises of mercy win them to come in: and this use we should make of the mercies of God, to be moved and invited by them to come in, and partake of them.

*Vse* 2. *Secondly* it offers a ground of humble confidence to all distressed and heavy loaden sinners: God is ready to forgive and succour them, because he is rich in mercy; and not onely so, but his mercy is exceeding precious; for except these two go together, a man cannot be said to be rich, the thing must be precious and he must have much of it; for to have much of that which is base and mean, is not to be rich: Now for as much as Gods mercy is precious, and he is rich in it, despise not therefore the precious mercies of God.

*Vse* 3. If God be rich in mercy, if there be abundance of mercy in *Jehovah*, then let us lay hold of this abundance, and look after our portion in it This is another excellent use we are to make of it: for to what end is it made known that God is rich in mercy, or to what purpose is it manifested? not that we should barely know it, but that we should use it; not that we should contemplate it in God, but that we should enjoy it for our selves, For this riches and mercie of God is not onely plenty but bounty; not onely a treasure laid up in him, but it is like a Common dole bestowed upon all the poor in the countrey, all that will may come and take what they need, this is the use you should make, of the abundance of Gods mercie, otherwise if you make no profitable nor Saving use of it, what is it to you? The apostle saith *All Scripture is, written for*

*this*

*this end that we might have comfort*; now if it be true of all places of Scripture, then it is true of these especially that declare the mercies of God, it is that we may have comfort; now what comfort is there to dwell by full barnes, when a man may not partake of that fulnes? I *Similie:* say it is no comfort except you have your part in them. So when you hear of the riches, of the patience and long suffering of God, what comfort is this to you except you take your part of them; Therefore now I am to exhort you, come and make your selves rich out of these riches, let not the mercies of God be in vain to you, but when you hear that God is rich in mercie, let that move you to get an interest in it. When we hear of riches and treasures it inflameth everie mans desire to have a part of them: the riches of the land of *Canaan* drew the *Israelites* out of *Egypt*, and the riches of the garners of *Egypt* made them goe downe thither in *Jacobs* time, when there was a famin in *Canaan*. What makes Merchants to take such dangerous voyages to the East and west *Indies*, and to the furthest parts of the world, but rich Commodities? now when you hear that God is rich in mercie, what use should we make of it, but to take of these mercies, There is enough to be had, for the mercies that concern the outward man, as riches, honour, longe life, gold and silver, he hath abundance, you may take freely of them; for the riches of the inward man he is rich in mercie, *full of grace and truth*, and you may take your fill of them; he is rich in Comfort, he hath fatlings and wine prepared: in a word, seeing there is so much mercie in God, let it not be in vain to you, let them not lye before you as if they did not concern you; affectionately embrace them that you may have your part in them, this is the use the scripture makes of the mercies of God; *St. Paul* prayeth for the *Ephesians* that they *might knowe what the riches of the glorie of his inheritance in the Saints is &c.* His meaning is, not onely that they should see them *Eph.* 1. 18. and look upon them, for what were that to them? but

that they might take part of them, and not onely have a mental but an experimental knowledge of them. Why did Saint *Paul* preach the *unsearchable riches of Christ*. but that men should have their desires stirred up to take part of them? And this is the use we should also make of this doctrine: In so doing, we do an acceptable thing unto God; its the great design he hath in the manifesting of his mercies. You cannot doe him a better turn, then to take the riches of his mercie; in not doing it you cannot displease him more, for to what end hath he declared this to you? Is it not that you may come in and partake of them? Must it not displease him therefore if you refuse them?

*Similie.* Suppose a great man that hath provided a feast, a costly and sumptuous feast, he hath made all ready, when all is done his guests that were invited come not, will it not trouble him exceedingly? Certainely the Lord is angry when you are all invited to a rich feast, and yet you will not come. You know the parable in the Gospel, how he was angry with those that were invited and came not, because his mercy was in vain: now when you shall hear that there are riches of mercy in God, if you make no use of it, it is in vain to you, and to take the riches of Gods mercy in vain, is to take his name in vain, and you know what he saith, that he will not *holde him guiltlesse that taketh his name in vain, Exod.* 22. To this purpose consider that place in *Exod.* 34 5, 6. where God descended in a cloud, and proclaimed the name to *Moses*, and what was that? *A strong God, mercifull and gracious, abundant in mercy and truth.* This was his name, now to take these mercies in vain that is, not to make use of them, is to take the name of God in vain. When you swear by the name of God idlie in your common speech that is a *verbal* taking of his name in vain, and it is a great sin: but when you make no use of Gods mercies but take them in vain, that is a *reall* taking his name in vain.

*Quest.* Now what is it to take his mercies in vain?

*Answ.* It is not to make use of them, therefore when you hear

hear of this abundance of mercy that is in God, if you do not make use of it, and earnestly lay hold upon it, so as to improve it for your own advantage, you take the grace of God in vain; Consider therefore what you have, and what you do, when you make no use of these mercies, how you have his riches layed before you, without any particular advantage by them; Consider what there is in God, that he is abundant in mercy, not to know it is to take his name in vain, in frustrating the end of their manifestation, it is a treasure, it may be, that you think not of, you know not, it may be, what it is to have a mercifull God, therefore consider what God is, consider the largeness of his power, and the greatness of his wisdom, and the riches of his mercy, Consider that he is your portion, that he is your husband, and this is required of you to make use of him to the uttermost. What a comfortable life might Christans live, if they would do thi? What do you vexing and perplexing your selves a bout trifles? Is it for you to take care for matters belonging to your credit and preferment, and for other things of this life with that perplexitie and sollicitude? The better way is to know God in the greatness of his mercy, and to make use of him. Shall one have a rich father and make no use of him? Shall one be a favorite to a prince and not make some use of it for his one advantage? In these things not to do it you reckon it a point of carnall follie, I am sure it is a great want of spiritual wisdome not to make use of God, specially when not onely you may do it, but when it is a sin if you do it not; for indeed it is for your masters credit as well as for your own comfort, and therefore the Lord will be angry when you do it not. When he looks into the world, and seeth such a servant standing ragged poor and hungrie, he speakes angerly to him, why stand you here ragged and poor? Am not I rich in mercy? May you not go in and take changes of raiment and cloath your selves from top to toe? Therefore (my brethren) be exhorted to make this use of the riches

of Gods mercies, take an exceeding great portion of them, let them not be in vain to you, fill your souls, and your bodies too, take enough for the present, and lay it up for the future.

*Queſt.* *Queſt.* But now I have ſpent ſo much time in exhortation, the queſtion will be, how you ſhall do it? Perhaps you will ſay, it is true we would do it, who would not have mercy? but ſhew us the way to attain to this mercy.

*Anſw.* *Anſ.* I will adde therefore to this exhortation the means whereby you ſhall partake, of theſe riches of his mercy, and I will name but theſe four; the firſt way is this.

4 Means to partake of Gods mercy. *Firſt*, To be hungring after the mercies of God, to prize them and eſteem them much, to deſire them much, as you thirſt more, ſo you ſhall have more of them; and this you will never do without the ſenſe of miſery, that very much endears the mercy of God, and the love of Chriſt, therefore labour to be ſenſible of your miſery, that you may hunger after the mercies of God, and then according to your deſires, you ſhall partake of thoſe mercies; This I obſerve out of the place of *Luke*. 1. 53. *He filleth the hungry with good things, &c*, If you ask the way to have a full portion of the mercies of God, that place ſheweth you, *he filleth the hungry with good things*: look what kind of mercies men are hungry after, I ſpeak of ſpiritual mercies, other mercies we are forward enough to hunger after, If we hunger after ſpiritual mercies, it is the way to be filled with them, and indeed God will not beſtow them without this, for they will not be Sweet to you, you would not acknowledge Gods hand to you in them, you would do nothing for them, when you have got them, therefore he will have them much prized, this you cannot do without the ſence of your miſery without them. If you did but ſee the depth of your miſery it would make you ſee the height of his mercy, he that knoweth the mercies of God out of a feeling of his miſe-

ry,

ry, he knoweth them experimentally, and sensibly. An intellectual contemplation of the mercies of God is one thing, and an experimental knowledge of them is another thing, this latter you cannot have without the sence of misery.

Now the mercies you should hunger after are of two sorts. 2 Sorts of mercies to be hungred after.

*First.* The one that belong to the outward man, and here you need no motives, but yet even in these things God will have men to smart many times, that they may know what health is, and what the comforts of our present conditions are, and what abundance of peace and wealth is, for even these things we must esteem, but this is not the thing, for here we need no exhortation.

*Secondly*, Spiritual mercies, those are they we do not hunger after, we are backward enough to desire them, and therefore we have so few of them: Therefore that which I must press upon you is to desire earnestly these spiritual mercies, if you desire them much you shall have much of them, for you must know before you have them God will teach you to know how precious they are, for if he hath commanded us not to cast pearls before swine, he himself will not cast the riches of his mercy before those that prize, and regard them not.

As for instance, *forgiveness of sins*, and *reconciliation* with God, this is a spiritual mercy, this if you would hunger much after, you should have it, yea, and according to the measure of your desires, but when you prize it not, that is it which keepeth it back; you may say the like of all other mercies, therefore prize them much, that is, be sensible of your misery without them, call your sins to remembrance, go over them, summe them up, and let your hearts stay and dwell upon the meditation of them, give not over till you be touched with them, and do this often, we might be more humbled if we would take pains with our hearts, but we slight it, and do it overly as being an exercize needless and tedious; but do it not so,

labour

labour to get a ſenſe of your ſins, that will make you prize the mercies of juſtification, and reconciliation: for this cauſe many thouſands miſſe of the forgiveneſs of their ſins, it is not a thing they eſteem much, they do not ſtrive and contend with God for it, as a matter of ſuch great moment, whereas it is the preciouſeſt mercy of all other, it is the immediate door that openeth into the favour of God, which is the cauſe of all other mercies, and then no good thing can be withholden from you, for it is your ſins that keep good things from you, now if your ſins were taken away, what need you fear either diſeaſes, or death, or revilings and diſgraces for your profeſſion, or impriſonment, or poverty: if you had the forgiveneſs of your ſins you might enjoy the proſperity you have freely, and as for croſſes, either you ſhall be freed from them, or elſe they ſhall be as ſerpents without a ſting, or as great bulks without burthen and weight, this you ſhould have, if you had the forgiveneſs of your ſins; conſider all this, labour to ſet a price upon it, and ſo for all other mercies, work your hearts to this, to eſteem the Mercies of God.

Again, labour to ſee an excellency in them. The ſame as I ſaid of forgiveneſs, the ſame may you ſay of love, or of patience, ſee the preciouſneſs and excellency of them, the more you prize them, the more you ſhall have of them. If you could beg for forgiveneſs as for life, if you could reckon other things but as droſs and dung in compariſon of that, as Saint *Paul* did, which was nothing but the forgiveneſs of his ſins, you would be ſure to have theſe mercies: but men do it not, men live in proſperity, in health, and wealth, and abundance of all things, and ſuch mercies as theſe they regard not: forgiveneſs of ſins, reconciliation, the goſpel of Chriſt, this they deſpiſe, but we ſhould prize theſe, even then when they are nakedly propounded to us. The reaſon we do it not is, becauſe we have not the ſenſe of our miſery. What careth the innocent man for a pardon? What careth a whole man for a medicine? Mercy is the medicine of miſery, labor therefore to be

ſenſible

sensible of your misery, that you may partake of this mercy. All the promises runne upon this condition, *all that are weary and heavy laden shall find rest*, *Math.* 11. The more weary any man is the more rest he shall have, and so again *the poor* (saith Christ) *receive the Gospel*, the more poor he is the more he shall receive, and so *he that hungreth and thirsteth after righteousnes shall be filled*, the more you hunger and thirst, the more you shall be filled. In a word the more you desire the more you shall have. The reason you have not these mercies, is because you desire them not, or else your desires are not strong, for strong desires would bring forth strong endeavours, and these would take spiritual mercies by force, as it is said of the kingdom of heaven that it *suffereth violence*, even so these violent desires would extort it from God by an holy earnestnes. *Math.* 11.

A 2d. way to be made partakers of the riches of Gods mercy, is to *believe them*. Adde to your desires a belief, for believing is that which openeth the hand of God to give, and openeth your hearts & your hands to receive, put but these two together, to desire the mercies of God, and to believe that God will give them, and then *open your mouthes wide, & God will fill* them; This I shal manifestly shew, from these folowing places of scripture, as we finde them often; *Go thy way thy faith hath made thee whole*, when Christ bestowed any mercy upon men, that is added in the Gospel, *thy faith hath done it, thy faith hath made thee whole*, if they were forgive, they might thank their faith for it, as it is the instrumental means to obtain the mercies of God, the more faith the more mercies, for we shal alwais find that by faith men obtained mercies, and the want of faith missed them. It is certain God is a merciful God, you should finde him so if you could believe him to be so, for the believing that he is merciful makes you partakers of the riches of his mercy, because it is his pleasure to put it upon that condition, he might have put it upon other conditions, but this is his pleasure to say if you believe you shall have these and these mercies, for faith knitteth us to him, faith makes

The second means to partake of Gods mercy.

us to know him, and makes us give him the glory of the mercies we have, faith aſcribes it wholy unto him, it makes it every way to be his work, faith makes us righteous, now the righteous obtain mercy, this faith is imputed for righteouſnes, God reckoneth every man the more righteous, as he aboundeth in faith, therefore the way to fill your ſelves with the riches of Gods mercy is to believe much, and as you grow in faith, ſo you ſhal grow from mercy to mercy, if Chriſt could ſay to us as he did to the woman, *O woman great is thy faith*, we ſhould be ſure to have great mercies, my meaning is this, that beleiving is nothing elſe but this,

What faith is. To be perſwaded that God will be kinde and favourable to you, that his promiſes belong to you, that he will pardon your ſins, and receive you into grace and favour with him, that he loveth you and is your friend, that he is ready to beſtow upon you the riches of his mercy; now the more you can promiſe your ſelves this from God, the more you can expect it at his hands, certainly the more you ſhall have of his mercy; the leſs you do it, the leſs you ſhall have, if you do it not at all, you, ſhall have no mercy at all from God, the more you can perſwade your ſelves that God is merciful, that he is loving and gracious, and will be ready to do for you as you ſhall need, the more of his mercy you ſhall have, according to the largeneſs of your faith ſo ſhall the largeneſs of the mercy be.

*Heb.* 11. For evidence of this, look into *Heb.* 11. the whole chapter ſheweth what mercies faith had, what mercies *Noah*, *Abraham*, *Moſes*, and the *Iſraelites* had when they went through the red ſea, what mercies *Samuel* and *David* had, the means they had to obtain al theſe mercies was their faith, they beleived, and therefore they had them, you may there ſee how it is attributed to their faith: The reaſon why they exceeded others in mercy, was becauſe they exceeded others in faith: the reaſon why *David* was filled with mercy and goodneſs above others, was becauſe he attained to an higher pitch of faith then others.

Again the want of faith ſtill hindred men from mercy,

and

and it is a good argument that is drawn from contraries, now unbelief hindred Christs country-men from having any part in his miracles, he could *do nothing there because they beleived not*, it hindred the Israelites from that good land of promise, they all died in the wilderness because they believed not; so *Mary* she had like to have lost the raising of her brother *Lazarus* because she began to doubt, for when Christ was upon the very point of doing the miracle, and *Mary* she told him he had been dead four dayes, Christ staied his hand, and said to her, *Said I not to thee, if thou believest &c.* as if he should say, if thou believest not I will not do it. The Apostles in the ship being ready to be overwhelmed with waves, what was the cause? because they doubted, *Why did ye doubt O ye of little faith?* Still mercies are kept from us for want of faith, therefore it is true on the other side, have *faith*, and have *mercy*, have *faith* in *abundance*, and have *mercy* in *abundance*, If you would have outward mercies, do you believe that God is ready to give riches, honour, and life, that is all a man can desire, these God giveth to those that fear him, believe this, trust to it, rest upon it, Let God know you relie upon him for it, the more you believe this the more you shall have, even of these mercies.

And so for spiritual mercies, hath he not promised to give his *spirit to those that aske it?* and that great promise which he made when he ascended up on high, that he would send down the *holy Ghost*, the more you believe this the more of the spirit you shall have.

So for the forgiveness of sins, the more you believe this the more assurance you shall have, he hath promised to hear your prayers, The more you can believe this, the more you shall prevail in prayer; In a word you know every one best what mercies you would have, the more you believe that God is your father, expecting it from his hands, the more you shall have of any kinde of mercy. As it was said of the faith of miracles, if you have but

faith, you may ſay to this mountain be removed into the bottom of the ſea & it ſhal obey you, the ſame may be ſaid of juſtifying faith, do but believe, and this you ſhall enjoy; for faith is not a bare opinion, a bare perſwaſion, for that is not operative to bring ſuch mercies to you, but faith ſeeth things that are not preſent, as if preſent, the things were before we believed them, now God hath promiſed mercies in abundance, they lie open to us, the very believing of them is the taking and receiving of them, God hath put them upon that Condition, and not onely ſo, but if you would have abundance of mercies, add ſtill to your faith, therefore you have thoſe words, *be it to thee according to thy faith*, that is, if thy faith be great the mercies thou ſhalt have ſhall be great, therefore you ſee now what uſe may be made of all that hath been ſaid touching the riches of mercies, that you might be convinced of this, that according to your faith ſuch ſhall your taſtings be of the precious mercies of God: the more you are perſwaded of the greatneſs of his precious mercies, accordingly ſhall you partake of them, and accordingly will you look upon your ſelves as bound to obey, and love him under the apprehenſion of his mercies.

The third meanes to obtain mercy.

The *third* meanes to obtain theſe riches of his mercy is humbly to rely upon the author of them, as to deſire much, and to beleeve much, ſo to depend upon him, to wait upon him, the more you do that, the more readineſs will you finde in him to ſhew you mercie. I follow but the ſcriptures in this, and ſet forth ſuch mercies as is there ſet forth, and this I take out of thoſe places of ſcripture, *In thee the Fatherleſs and widow finde mercy.* God is ſtill apt to help ſuch as are in Priſon and in a low degree.

*Queſt.* *Queſt.* what is the reaſon of that?

*Anſw:* *Anſ.* Becauſe ſuch depend upon God, ſuch as have no other fathers to depend upon, ſuch are apt to depend upon God, and he ſheweth mercy to ſuch, not becauſe they are fatherleſs, but becauſe they depend upon him.

So

So you have it expreſt by the Apoſtle, *Widowes* (ſaith, he) that *are left alone truſt in God*, thoſe (ſaith he) are widowes indeed, they might have truſted in God while they had husbands, but that is our weakneſs while we have other props we are apt to truſt upon them, but when they are taken from us we are apt to truſt in God. So the woman when ſhe had ſpent all in Phyſicke, then ſhe came to Chriſt, ſo if we depend upon him, we ſhall be as the fatherl eſſe and widow that know not where elſe to have help. This winneth God to you, for dependance preſuppoſeth truſt, for upon whom you depend, upon him, you truſt, now God will not fail thoſe that truſt in him, for he hath put ſo much nobleneſs and ingenuity into the hearts of men that they will not fail thoſe that put their truſt in them; now dependance is a truſt in God, therefore the more you depend upon God the more mercy you ſhall have, he hath put that inſtinct into every Creature, the hen you ſee covereth her chickens under her winges becauſe they depend upon her. He is *worſe then an Infidel* (ſaith the holy Apoſtle) *that doth not provide for his houſhold*, becauſe they depend upon him, this is an inſtinct put into the very Infidels. If God have put this inſtinct into the Creature will he not do it himſelf? He that gave them this diſpoſition certainly he himſelfe will be abundant in mercy to thoſe that depend upon him, for dependance winneth love from God, therefore he ſo nurtereth his Children, that commonly before he beſtow mercy upon them, he will teach them what it is, and therefore he helpeth them not till he bring them to extremities, that ſo they may depend upon him, and then he ſheweth mercy, therefore if you would have abundance of mercy, learn to depend upon God, that is to do theſe two things.

What it is to depend upon God.

1. To ſee a vanity in your ſelves, and an inability in every creature to help you and withall to ſee an alſufficiency in God to help, the more you fail in this the leſs you depend upon God, the ſafer any man thinketh himſelf to be for his own ſtrength, for his friends, or for his will-

*&c.* the leſſe he dependeth upon God.

And again the more you ſee the vanitie of theſe outward helps, and withal look upon God, and ſee an allſufficiency in him, the more you will depend upon God, and the more you do this the more mercy you ſhall have, and when you do not this, that undoes you. *Adam* and *Eve* when they depended upon God, all was well with them, but when they would ſtand of themſelves, that overthrew them, becauſe indeed the creature hath no bottom to ſtand upon, for a creature hath not his ſubſiſtence in it ſelf but it depends upon God, And therefore as it is with glaſſes that have no bottoms, if you ſet them down they wil preſently break, ſo the creature hath not a bottom of his own to ſtand upon, but he hath his dependant being upon God, therefore when he will have a bottom of his own to ſtand upon, that overthroweth him, as we ſay of ſome plants, take them from the earth where once they were planted, and they are deſtroyed, ſo we ſay of accidents that have their being in another, ſet them upon their own bottoms and they vaniſh, and come to nothing, ſo it is with the creature, every creature hath his dependance upon God, when it cometh to ſtand upon a bottom of it's own it periſheth, therefore the more you depend upon God the more mercy you ſhall have, the leſs you depend upon him the leſs mercy. If we run through particulars we ſhall finde it ſo, if any man ſtand upon his wiſdom and truſt to it, God will make him fooliſh, let him but make a bottom of his ſtrength in 2. *Sam.* 12. *in his own ſtrength ſhall no man be eſtabliſhed*, that is, when he reſteth upon his ſtrength, but let a man depend upon God then he is like the water and fire in their own places, they are where they ſhould be, like a ſtone in his own center, ſo are thoſe that wait upon God, like a tree in his proper ſoil: while he dependeth upon the creature it is not ſo, you ſhall find it ſo in all examples. When the Iſraelites depended upon God he carried them upon Eagles wings (ſaith the text) when they left him and ſought to the creature that overthrew them: So *Je-*

*Similie.*

*Similie.*

*hoſaphat*

*hosaphat* when he depended upon God, (*Lord* (saith *he*) *we know not what to do, but our eyes are towards thee*) then it went well with him. *Asa* when he depended upon God you know how he prospered, so when men do not depend upon God, see how it fared with them, *Asa* when he did not depend upon God but sent for the king of *Aram* to help him, that overthrew him, the Prophet cometh and telleth him, *did not* (saith he) *a great army of Ethiopians, and Lubims come against thee, and thou dependest upon God; and he delivered thee? but now it is not so.* So for the diseases in his feet when he depended upon the *Physicians* that cost him his life. So Saint *Peter* in matter of Grace and sanctification when he would depend upon himself, see how fearfully he fell: Look to all men, go through all stories, and you shall finde that while men depended upon God it went well with them. *Rehoboam* while he depended upon God see how he prospered: the more dependance therefore the more mercy, the less dependance the less mercy.

*Quest.* what was the reason why Christ would not have his disciples to premeditate before hand what they should say?

*Quest.*

*Ans.* Because they might still depend upon him. And so the reason why God fed the *Israelites* with *Manna*, he might have fed them with Bread in an ordinary fashion, but the reason is set down in *Deut.* 8. 2. *for this end that thou mightest know that man liveth not by bread but by every word that proceedeth out of the mouth of God*, that is for this end, that thou mightest learn to depend upon him. The truth is, we are all of the disposition of the prodigal son, we would have our portion in our own hands: we have the same fault that *Adam* had, every creature would have a bottom of his own to stand upon, and that sinks under it and the ruine is very great.

*Answ.*

*Deut.* 8. 2.

Finally, the last means of obtaining these riches of Gods mercies is to walk worthy of them, let all these now be put together. To desire the mercies of God, To believe that he

The fourth means to partake of Gods mercy.

he will be merciſull, to depend and wait upon him for his mercy, and laſt of all to walk worthy of them and you ſhall not fail of having your part in theſe riches of his mercy.

Mat. 10 11. This laſt means I take out of *Math*, 10. 11. When the diſciples were ſent forth by Chriſt to preach the Goſpel, even the glad tidings of peace, to preach the unſearchable riches of Chriſt, they were commanded to make enquirie *who is worthy* in the Citie or in the town into which they entred, and if any man (ſaith Chriſt) be worthy, your peace ſhall come upon him, that is, he ſhall have his part in theſe riches of mercy that you preach. Therefore we put this as the laſt way of obtaining the mercies of God, to be worthy, now to be worthy is nothing but this, To be in a fit diſpoſition to receive mercy; by worthineſs is not meant any fitneſs of holineſs or of ſanctification, any Godly ſorrow, or any meaſure of repentance, that is not the meaning, that ſuch as have theſe they onely ſhall obtain theſe mercies, for theſe things follow; but by worthines is meant a fit diſpoſition to receive the mercies of God, and ſo you have the words uſed in other places of Scripture; that which *St. Matthew* here calleth worthineſs *St. Luke* calleth *receiving*, ſo that to be worthy is nothing elſe but to be fit to receive, ſo in another place when *Paul* and *Barnabas* had preached the Goſpel at *Antioch*, and when the Jewes ſpake againſt thoſe things which were ſpoken by *Paul*, contradicting and blaſpheming, then, ſaith the text, *Paul* and *Barnabas waxed bold and ſaid we turn from you, becauſe you judge your ſelves unworthy, that is, becauſe you reject the Goſpel preached to you*, and deſpiſe theſe glad tidings of ſalvation, you are not of a diſpoſition fit to receive theſe mercies of God that we declare to you. So thoſe that were invited to the mariage of the kings ſon in the goſpel, the text ſaith, *they were not worthy*: what was that? They had no hunger after the feaſt, they prized it not, and therefore they were unwilling to come. If you would therefore have the mercies of God, be worthy of them, labour to be in a diſpoſition fit

What it is to be worthy of Gods mercy in general.

Luke 10. 8.

Acts 13, 45. 46.

fit to receive them. Now (as we ſaid before) by worthineſs we do not mean any meaſure of grace whatſoever, or any preparations, as if they came under any merit or deſert, it ſeems good to the God of all grace by deeply affecting and humbling of us under our ſins to beget in us vehement deſires after Chriſt our Saviour.

Again you muſt take a reſolution to ſerve him with a perfect heart for the time to come, though you have no worthineſs for the preſent, if you be in ſuch a diſpoſition, as you have this the more, ſo you ſhal have the more mercies.

But this is not all, it is true this is required in the beginnings of mercy, *viz.* an exceeding great deſire after forgiveneſs; But a reſolution to ſerve God for the time to come, this is to receive or to be worthy, *viz.* to be willing to part with father and mother and all for Chriſt; ſuch a diſpoſition muſt be wrought in you before you can lay hold upon any part in theſe riches, yet I ſay this is not all, but if you would have theſe mercies continued, you muſt walk worthy of them; thoſe gracious qualifications are ordered in tendency to your introduction and admittance into the Covenant of grace and the mercies here ſpoken of, but after you are brought into covenant with God, you cannot ſecure the comfortable contents of it unleſſe you labour to walk worthy of them, pleaſing the Lord in all things, as *St Paul* ſaith, and as it is in *Pſal.* 18.25. with the upright man thou wilt ſhew thy ſelfe upright, and with the froward thou wilt ſhew thy ſelfe froward, that is, you ſhall finde as much mercy in me as I finde Enemies of behaviour in you, but if you walk ſtubbornly and frowardlie with me, I will walke ſtubbornly with you. Therefore it is, that when the Saints ſtepp out of the way and walk unevenlie with God that he chaſteneth and afflicteth them, he recompenſeth ſaith *Solomon* the righteous in this life, that is, he afflicteth the righteous when they go aſtray from his waies. Put this together with that place in 1 *Pet.* 1. 17. we call *him father* that judgeth every man according to his works, that Prov. 11. *ult.* Pet. 1. 17.

is he doth this to his own children, chasteneth, and afflicteth them when their carriage to him is not upright. Therefore, saith the Apostle, making this as a motive to that exhortation which followeth; passe the time in fear, take heed now of offending: for we call him father that judgeth every man according to his works, for though it be true that God is rich in mercy, yet there must be a worthy walking, for he holdeth not the wicked innocent, though he deal wisely and lovingly with his children, yet he will be sanctified in them, he will have such a carriage from them as befitteth those that are his children, therefore as you would have him deal mercifully with you so you must walk worthy of his mercies.

*Use. 5.* The next Consectarie is this. If God be rich in mercy, then be willing to serve him, you know a mercifull man, a liberal man never wanteth workmen, every man is willing to betake himselfe to a rich and merciful master, That is the use I finde made of it in *Deut.*28. 47. *Because thou servest not the Lord with chearfulness of heart for the abundance of all things*, as if he should have said, seeing he hath given thee abundance of all things he lookes that thou shouldest serve him with chearfulness, therefore when you hear of the riches of Gods mercy you must make this use of it, to be willing to serve him with chearfulness of heart. So it is in *Rom.*12. *I beseech you by the mercies of God that you present your bodies as a living sacrifice holy*, &c. that is if God have been so merciful to you, then give up your selves to serve him altogether, consecrate your selves wholly to him, let your bodies and mindes serve for no other use but for his service; for so it is, when a thing is consecrated to the Lord, nothing else hath to do with it, but onely the Lord, if he be therefore an exceeding merciful God, give up your selves wholly to his service.

*Deut.* 28.47.

Rom. 12.

*Object.* *Object.* This is that we had need to exhort you to, it may be every man will be apt to say, we serve the Lord and who is there that serveth him not?

*Ans.*

*Answ.* But my brethren the truth is we do not serve the Lord, and whatsoever we say yet we serve other *masters* and not him, we serve men, we serve the world, we serve our riches, we serve our credits, we serve our lusts, and very few there are that serve the Lord, that is look what men have an eye to in their actions, that they serve. Consider therefore what you do in your actions; look what you do with respect to your wealth and profit, therein you serve but your profit and not God, look what you do with respect to honour amongst men, therein you serve men and not the Lord, the like I may say of other things, so that if you examine your actions you shall finde that God hath but a little part in all your performances, but still some by-respect cometh in between. But you must know that all the talents that you have are given you for this end that you may serve your master with them, all the riches, the honour, the strength, the wit, the learning *&c.* that you have you should serve the Lord with them, but we do not serve him altogether, we serve respects of our own, by-respects, we serve men with them, when there is a man upon whom our rising dependeth, it is wonder to see with what solicitude and vigilancy we serve him, the like we may say of other respects that we have in things that concern our selves, in these, or the like we use the talents that God hath given for his service to our own advantage, and not for our masters benefit. *Answ.*

When we do things in sincerity unto God *as in the sight of God*, this is to serve the Lord, this we should do in all our callings, and therefore though you must follow your callings, yet as it is said of servants, *Eph.* 5. that though they serve men yet they *are the servants of the Lord*, and therefore they were to do their service as unto the Lord, even so should every man in his calling, men should have their eyes upon the Lord, do it because he commandeth them to do it, because it tendeth to his glory, because some honour will redound unto him thereby. Ephes. 5.

The reason why men serve other things and not God.

Now consider what is the reason that every man (for the most part) serves other things and not the Lord, it is because they think they give better wages, then God doth, you think you shall fare the better if you serve such a man, you think your riches will do you a better turn, then if you should fix your eyes onely upon God, you think your credit will do you more good then if you served the Lord, you think your lusts will give you more content then if you applied your self wholly to Gods service: Therefore if you would amend this fault, draw your hearts from the creature to the creator, and consider that he is exceeding merciful, that he is *rich* in mercy, you shall not lose your labour, for he is a good master, he hath a good eye, that is, he considereth what his servants are, and looks upon them with a pittiful eye, and is ready to help them at every need, and therefore as it is said of the kings service, *no service to his*, so it may be said of the Lords, *no service to his*, all his servants have found it so, otherwise, (as it is said of the believers in *Heb.* 11.) *they had opportunity to return again*, but they found the Lords service to be the best, the present wages he giveth are better then the wages that the world giveth, or that our lust giveth us, besides what is laid up for us for eternity. In a word if we could perswade you to this that God is rich in mercy to his servants, you would do all you did with respect to him. To the end therefore that we might perswade you, we will draw you to particulars, you shall see that there are in God all the properties of a good master, which may perswade you to give up your selves to his service.

How to amend it.

Heb. 11.

8 Properties of a good master, which are found in God.

*First*, He is ready to take any thing at a servants hand that he can do, he looks not altogether for exactness, if they do but little, so long as it proceeds from a *pure heart*, he accepteth of it, and therefore as it was said of *Daniel*, though he was sick yet he was about the kings business, even so the saints and servants of God have sick souls oftentimes, yet notwithstanding if they go about the Lords

business

business, if they put their hands but to the work, and do but shew their desire to it, the Lord considereth it, and takes it in good part, for God is a loving and a wise master, one that is loving, he seeth what his servants can perform, as it is in *Psalm.* 103. *he knoweth wherefore we are made*, and therefore will exact no more at our hands then we are able to do. Psalm 103.

Again he is a *wise* master, he knoweth with whom he hath to deal, and therefore though we are not so exact in holiness, yet if we serve him in sincerity, though with much weakness, he accepteth it, see how he did in this case with *Job*: *Job* you know in his afflictions, mingled with his patience much impatience, as the cursing the day of his birth, and wishing for death *&c.* yet notwithstanding see how God maketh mentiō of him in the Epistle of St. *James*, *James.* 5. 11 *Have you not heard of the patience of Job*? So *David* a man subject to many and great failings, yet God passeth by all, and accepts of him, and giveth him this report, that *he was a man after his own heart*, and did fulfill his pleasure. This is one property that is in God. Jam. 5. 11.

*Secondly* he is a kinde master, ready to grant what his servants shall ask at his hands, he hath made them such a promise, *Ask what you will and it shall be given to you.* 2. *Property.*

*Thirdly*. If they do offend in any thing (as what servants are there properly but they do offend?) if they be lesser and ordinary infirmities, he passeth them by as if he saw them not, if they be greater sins that they commit, he is ready to pardon them, if they confesse and forsake them. 3. *Property.*

*Fourthly* if they fall into any misery, if into sickness of body, he tendreth them in their sickness, *he makes their bed soft in their sickness*, that is, he sweeteneth their afflictions, if they fall into any trouble of any kinde, *he knoweth their soul in adversity*. Men are ready to forget us in adversity, but the Lord knoweth us: so in poverty, *I know thy poverty* (saith God) to the angel of the church of 4. *Property*, Psalm. 41. Psalm. 31 7.

*Smyrna*, In a word in all outward afflictions, he looks upon them, tendereth them and regardeth them: many others masters care not for their servants much when they are weak and sick, but God tendereth his servants in all their afflictions.

5. *Property.* *Fifthly*, He casteth not off an old servant though he do run into divers transgressions, and often provoke him to anger, with men one fault or infirmity in a servant causeth a breach, yea ten years service is often lost with one failing, with one contrary action; but God doth not so, he casteth not off an old servant, but makes a sure covenant with him, even the *sure mercies of David*, that is, even as he shewed mercy to *David*, though he was unconstant, and failed grievously, yet he had sure mercies, the like hath every one of his servants.

6. *Property.* Rev. 2. 19. *Sixthly*, he observeth all that they do, there is not an action or worke that they do in which they lose their labour, I *know thy work* (saith God) to the angel of the Church in *Thyatira*, and thy charitie, and thy faith, and thy patience &c. not any thing that we do for God but he observeth and rewardeth it, not the least thing we suffer for him, but he considereth it, and giveth an hundred fold even in this life, not a good action that we perform but shall do us good one time or other, not a prayer we make, or any thing we do in sinceritie of heart but the Lord remembreth it though we forget it, and that is a great comfort to a servant, all that ever he hath done evill in, shall be forgotten, but not a good action but shall be remembred, and recompensed, and not onely to him shall be a recompense but to his posteritie also, many a servant is well rewarded by his master for his time, but it may be his children are never the better for it, but *I have been young and now am old* (saith *David*) *yet never saw I the righteous forsaken or their seed begging bread.*

7. *Property.* *Seventhly*, if he do chastise his servants, it is with much gentleness and lenity, he lays no more on then needs must, no more then is for their profit, no more then they

can

can well bear. You ſhall finde this excellently expreſt in *Pſalm.* 78. *Many a time turned he his anger away, and did not ſtir up all his wrath, for he remembred that they were but fleſh &c.* They offended many times, and provoked him to wrath, even ſo that he was ready to ſtrike, yet he turned a way his anger many a time, that is often-times they deſerved affliction, but he would not afflict them. Pſalm. 78.

Again when he did afflict them yet he layd it not on heavy, *he ſtirred not up all his wrath*, for he remembred they were but fleſh.

8. *Property.*

*Laſtly*, his ſervants are defended by him, he avengeth their quarrel, he Keepeth them in ſafety. *Luk.* 18. *Will he not avenge his elect that pray day and night unto him? I tell you* (ſaith Chriſt) *that he will avenge them quickely*, he *reproveth kings for their ſakes*, as it is in the Pſalm, *Touch not mine annointed* &c. It may be ſaid of the Saints, that they are all annointed, he hedgeth them about, he keepeth them as the apple of his own eye. A man you know will not ſuffer the apple of his eye to be touched in any wiſe, ſuch a maſter is God, and ſuch a maſter ſhall you finde him to be. If then he be a maſter thus rich in mercy, then ſerve no other maſter, ſerve not your luſts and thoſe by-reſpects that you doe in your actions, but give up your ſelves unto God, Conſecrate your bodies and ſouls unto him, remember what wages he giveth, and make that uſe of it, to ſerve him with a Chearful heart. Luke, 18.

Laſt of all to conclude this point, If God be ſo rich in mercy then this will follow from it, certainly he will deal well with his church, he will deale well, with every particular Saint in his afflictions, for he is rich in mercy, that is, he is of a merciſull nature, and can do nothing contrarie to his nature, but *all his wayes are mercy and truth*; we had need to draw this uſe from this doctrine, becauſe the wayes of God ſeem ſomewhat ſtrange to fleſh and blood, he ſeemeth to deal hardly with his church and children. But (my brethren) it is not ſo, for he is of a merciful nature, therefore all his wayes, not a way he goeth, *Uſe.* 6.

goeth, not an action he doth about his own but it is ful of mercy and truth.

Comfort for the church in general in affliction.

*First*, for the Church, becauſe hee ſeemeth to deal hardly with the church, yet let us learn to be aſſured that he is ſtill of a merciful nature, though he may afflict them for a time, yet he will in the end deal well with them, he cannot otherwiſe chuſe, that is, the church in the end ſhall riſe again, though it ſeem for the preſent to be fallen. Excellent is that place to this purpoſe in *Zach.* 12. 3,4,5,6. *verſes*, where the Lord putteth together three ſimilitudes to ſhew the ſucceſs of the churches affliction. The Church (ſaith he) ſeemeth to be ſwallowed up for a time as if the enemies had devoured it, as if there were an end of it, but it is compared to the devouring of a cup of poiſon, now you know a cup of poiſon though it do not as ſoon as it is received bring the body to diſſolution, yet notwithſtanding in the end when it hath had its full time of working, it deſtroyeth the whole body, Even ſo will the church be to thoſe that devour it, though for a time it ſeemeth not to work, yet in the end it ſhall bring deſtruction to all the people.

Zach. 12. 3. 4. 5. 6.

Again men ſeem to overthrow the church, as one that ſetteth his ſhoulder againſt a great ſtone to overthrow it, but in the end the ſtone falleth back again, and cruſheth him to pieces. So doth God deal with the church, men ſeem ſometimes almoſt to overthrow it, it ſeemeth ſometime to be at the point of utter undoing, but yet neverthelesſe it falleth back again upon them like a mighty ſtone too heavy and weighty for them that meddle with it, Even ſo ſhall the enemies of the church be ruinated, and cruſhed with it.

Laſt of all the church ſeemeth to be covered with the enemies, and to be preſt down with them as a few coals are preſſed down with an heap of wood; ſuch a preſſure ſeemes the Church to be under ſometimes, yet you know though the coals be few, yet a little fire will devour all that wood, this you ſhal find to be the iſſue of the church in affliction

thus it was with *Jeruſalem*, and thus you ſhall find it to be with the Churches that ſeem now to be overpreſt, and overthrown, and ſwallowed up with the enemies, it ſhall be as a cup of poiſon to deſtroy the enemy, as a mighty ſtone to cruſh them in pieces, as a fire in the midſt of a bundle of wood to devour them.

This you may the rather take notice of, becauſe our adverſaries uſe it as an argument. And *Bellarmine* amongſt the reſt uſeth it as a ſpecial argument againſt our churches, and a confirmation of the truth of theirs *viz.* the many victories they have had againſt us, but this is but a weak argument. The people of the *Jews* were more afflicted then all their Neighbors, and there is good reaſon for Gods dealings ſo with his own Church. Men you know plow the field that belongeth to themſelves & let others alone, men take their own Children and correct them oftentimes, the children of ſtrangers they meddle not with, and if this be true of particular Chriſtians, that if they be ſons they muſt be chaſtned; muſt it not be true alſo of the whole Church, which is nothing but a company of thoſe that are his children; let not this therefore trouble you, God will be merciful to them in the end, for he is of a merciful nature, he cannot (as we ſaid before) otherwayes chuſe.

*Bellarmine* his argument for their Church, with the anſwer to it.

This a man in particular may apply to himſelf, men when they are in trouble, or under ſome affliction are apt preſently to ſay, *O I ſhall be alwayes thus, I ſhal never ſee better dayes*; my brethren this is a great fault in us; But to keep to the matter in hand, the way to comfort you is to remember that God is of a merciful nature, he will not take his children at advantage, but he conſidereth what they are able to bear, and ſo dealeth tenderly with them, for he knoweth what they are, that they are but fleſh, therefore will deal with them according to their ſtrength, for he is a merciful God, So likewiſe for things you want, and complain of, ſtill remember this that God is merciful.

Comfort for every Chriſtian in particular in affliction.

But it will be objected, we ſee God is not ſo rich in

mercy to all the ſaints as you ſpeak of, many of his own children are poor, they are beneath, and not above, mean in gifts, and mean every way, where is then the riches of his mercie? Again many of his children are ſorely afflicted, who have worſe entertainment in the world then they? upon whom are afflictions more heaped then upon thoſe that ſerve God with an upright heart?

1. *Anſw.* We will anſwer this briefly, to begin with the firſt, you muſt know that though God be exceeding rich in mercy, yet there is a difference amongſt his children, that is, he hath made divers degrees amongſt men, men are put into different degrees of mercy, notwithſtanding all do taſte of the riches of his mercy. you know in the body there is the foot as well as the eye, ſo in the body of Chriſt there are members of all ſorts. In a great houſe there is uſe of veſſels of divers degrees, ſo in the church of Chriſt there is uſe of mean chriſtians; of thoſe of lower parts, there is need I ſay of them, as well as of thoſe of more excellent gifts, therefore you muſt remember this, that though God be rich in mercy, yet he takes not away thoſe differences and degrees that are amongſt men, and if you aſk how then he is rich in mercy? I ſay every man hath the mercies that belongeth to him in his kinde, a man of a lower degree hath ſo much mercy as he is able to receive, he hath the mercies that belong unto him, and it is enough for him, for we ſay if a man have his appetite filled it is enough, take a man that is lower, his appetite is lower, and the mercies that he hath are ſufficient to give him ſatisfaction, for the appetite followeth the form, and when thats ſatisfied every creature is in its perfection.

2. *Anſw.* *Secondly*, For the other part of the objection concerning thoſe afflictions wherewith God ſeemeth to afflict thoſe that are his children, we anſwer, That his love is to them conſtant as unto ſons, but his carriage to them is different. The reaſons are many, he knoweth their conſtitutions beſt, he knoweth their conditions beſt, as a ſtander by a ſick patient is not able to tell what the phyſi-

Reaſon why God afflicteth his children.

cian

cian doth, although the phyſician knoweth, ſo God layeth ſharp afflictions upon his children, he himſelf knoweth the reaſon, although men are not able to diſcern it.

Again there are different cauſes, it may be upon ſome men he meaneth to beſtow more grace then upon others, therefore he afflicteth them more, he will have them purer then others, therefore they are oftner in the fire, ſome he intendeth for more ſpecial uſe, therefore he threſheth them cleaner then others, the ſeed corn you know is commonly more clean threſhed and winnowed then that which is for ordinary uſe, ſo God dealeth with his children.

In general this you may be ſure of, that God will deal mercifully with you, he is not ready to afflict you, you ſhall not taſt of any ſharp dealing from him, except it be in theſe caſes.

1. If there be any ſin that lyeth unrepented of, then look to be ſcourged by affliction. When *Joſephs* brethren had forgot their ſin, God calleth them back again by affliction. 5. Special caſes of affliction.

Or *Secondly*, in caſe they go about any evil thing, or any indifferent thing in an evil manner, then oftentimes God meeteth them with affliction; ſo he dealt with *Jehoſophat*, becauſe he went about an evil enterprize to joyn himſelf with *Ahazia* King of *Iſrael* (a man who did very wickedly) to make ſhips to fetch gold from *Tarſhiſh*, the ſhips were broken that they were not able to go. 2. Chron. 20. 35, 36, 37.

Or *Thirdly*, in caſe they need deeper humiliation, then they muſt look for affliction, *David* was humbled when *Nathan* came to him, but yet you may ſee *Pſalm.* 51. (which was made a great while afterwards) that he had need to be more humbled, for there he complaineth that his bones were broken.

Or *Fourthly*, in caſe of ſcandal they may be afflicted leſt the enemies of God ſhould blaſpheme, for this cauſe (ſaith *Nathan* to *David*) *becauſe thou haſt given occaſion*

*to the enemies of God to blaſpheme, the ſword ſhall not depart from thy houſe,* ſo when the Saints fall into ſcandalous ſins, in this caſe they muſt look for afflictions.

Or *Laſtly*, to prevent an inward diſeaſe, and thus Saint *Paul* was afflicted, for when he was taken up into the third heaven, he had pride growing upon him, and began to be exalted above meaſure, therefore the Lord ſent a meſſenger of Satan to buffet him, and though he took it at the firſt ſomewhat amiſs, yet when God had informed him that it was to heal a greater diſeaſe, he was well contented; in this caſe therefore God often afflicteth to prevent ſin beginning, when his children begin to be ſtubborn, he teacheth them by affliction to be obedient. Chriſt himſelf learned obedience by affliction, ſo if his children begin to over-value earthly things, to delight over much in them, to wean them now from the world, and to teach them to know the vanity of the creature, he afflicteth them, ſtill I ſay, either to bring them back to repentance, or to meet with them when they go about an evil enterprize, or to bring them to deeper humiliation, or when they fall into ſcandalous ſins, or laſtly to prevent a further ſinning, except in theſe caſes you are ſure alwayes to have mercy, for God is exceeding rich in mercy; And ſo much for this point.

2 Cor. 12. 2.

*According to his glorious riches, or the riches of his glory.*

*Doct.* The next point to be obſerved is this, that God reckoneth it his Glory to be merciful, his mercy is his glory, therefore it is called the riches of his glory, that is, thoſe riches of mercy are glorious, which will appear by theſe reaſons.

1. *Reaſon.* *First*, When God promiſed to ſhew *Moſes* his glory, for that was *Moſes* his requeſt, that God would ſhew him his glory, you ſee there what God did, he made known his mercy, for that was all he did, when

Exod. 33. 18. and 34. 6.

he

he proclamed his name to *Moſes*, he made known his mercy to him, therefore his glory conſiſted in that, for when he would make known his glory, he manifeſted his mercy.

*Secondly*, That which is the object of praiſe muſt needs be glorious, now the mercies of God you ſhal finde are ſtill the object of the praiſes of the ſaints. Look into the book of *Pſalms*, and you ſhall ſee how abundant *David* is in praiſing God for his mercies, look into all the ſongs made by *Moſes*, or *Deborah*, or *Eſaiah*, or by any other in the ſcripture, all the object of their praiſe was his mercy; now whatſoever the object of praiſe is, that is glorious. 2. *Reaſon.*

*Thirdly*, God made the world you know for his glories ſake, to make manifeſt that now that which he did in making the world was to communicate his mercy and his goodneſs to the creature, for this was the primary and *firſt* intent of God, and that indeed was all that he did, he explicated his goodneſs to the creature, and then made angels and men to behold it, now I ſay if he made the world for his glory, & in the world he communicated his mercy and goodneſs to the creature, his mercy then muſt needs be his glory. 3. *Reaſon.*

*Laſtly*, He hath put into men a natural ſelf-love, every creature deſireth the preſervation of it ſelf, now the mercies of God tend to the preſervation and advantage of the creature, therefore the creature is apt to give him praiſe for it. It is his mercy that the creature is ready to magnifie with al propenſeneſs of heart, with all readineſs of diſpoſition, now when God had man in his hands as the potter the clay, ſeeing he hath ſo faſhioned him that he is apt to praiſe him for his mercy, it is a ſign that he would have his mercy to be his glory and excellency; but I will ſtay no longer upon the proving of this point, let us now make ſome uſe of it. *Laſt Reaſon.*

*Firſt*, If the mercies of God be his glory doubt not then, but that when you come to ask at his hand any re- *Uſe.* 1.

queſt that is meet for you, he will be ready to grant it, for it is his glory, to ſhew mercy, and God loveth his glory, now if ſo be to ſhew mercy be his glory, doubt not then I ſay of obtaining what you deſire at his hands, for glory is nothing elſe but the manifeſtation of ſome excellency to the view and knowledge of man. When a thing is excellent and beautiful, and is ſhut up, we ſay it is beautiful, but not glorious, except it be explicated and ſpread abroad to the view of others, as a peacock is then ſaid to be glorious, when he ſpreadeth abroad his feathers, and the Sun is ſaid then to be in his glory when he ſhineth in his brightneſs, when *Ahaſuerus* made that great feaſt, *he did it for the glory of his kingdom*, becauſe in the feaſt, his riches and potency was manifeſt, therefore it made him glorious. So doth the Lord, if all his perfections were ſhut up in himſelf they were excellent, but not properly glorious, for glory is when any excellency is made manifeſt to the view of others, therefore God is ſaid to be glorious when he manifeſteth his mercy. If therefore this be his glory, then doubt not but that he will be ready to ſhew mercy to men, that is, not onely to be merciful in himſelf, but to ſhew mercy to you, learn hence now to ſtrengthen your faith, and to come with more boldneſs to the throne of grace, and beſeech God to grant you what you ask, that he might glorifie himſelf, when you have therefore occaſion to ask any grace, any help, or any ſuccour in temptation, this will help to prevail with him. Lord if thou ſhutteſt thy hand, and keepeſt thy mercy within thy ſelf, what glory wilt thou bring to thy ſelf? but if thou openeſt thy hand, and manifeſteſt thy mercy, thence will glory redound to thee.

What glory is.

*Uſe.* 2.

*Secondly* if Gods mercy be his glory or his excellency, then let us praiſe him for his mercy, let us give him the glory of it, for that he looks for at our hands; on Gods part there is but this to make him glorious, *viz.* an explication or ſhewing of his mercy, on our part it is required that we ſee it, and take notice of it, be inwardly per-

perſwaded that he is merciful. Seeing now God hath done his part in making maniteſt his mercy, let us alſo do our dutie, and give him what is required on our part, even to praiſe him for his mercy, that is it which he looks for from his Children, whatſoever others do. *Wiſdom is juſtified of her children*, whatſoever others do, let the Saints and children of God juſtifie him for his mercy, let them ſay that he is merciful. Others will not ſay it, or at leaſt they do not think it, but as thoſe wicked men that were devoured with fire that came from God, brake out into this ſpeech, who ſhall dwell with everlaſting burnings? even ſo every evil man thinketh God a cruel maſter, thinkes him a ſevere judge, this ſecret thought hath every evil man in him, but yet let his children juſtifie him for his mercy, let him ſay as *David* did, *yet God is good to Iſrael* &c. that is, though he afflict them often, yet he is good to Iſrael, and to them that are of a pure heart. Let us be readie to ſay as the Seraphims in *Iſay 6. holy and holy is the Lord of hoſtes*, it is ſpoken upon this occaſion, The prophet *Iſaiah* was ſent forth upon this errand, to make the hearts of the people heavy, this ſeemed a ſtrange judgement, God ſeemed to be very cruel, to make their hearts heavy, that ſeeing they might not ſee, and hearing they might not underſtand, yet they juſtified God notwithſtanding, that hee was holy: ſo let us do, though we ſee not the reaſon of all his wayes, yet let us juſtifie him, and ſay he is glorious, and give him the praiſe of his mercy, that is, let us be perſwaded of it our ſelves, that he is merciful, that he is not hard to the wicked, that he is an indulgent father to his children, and when we have don, let us be ready to ſpeak of it to others, and indeed when we our ſelves have the ſence of his mercies, then we will be ready to ſpeak of them to others, then ſpeeches will come from us eaſily, naturally and plentifully, but contrariwiſe when we are not inwardly perſwaded of the mercies of God our ſelves, our ſpeeches, of them come forcibly, and ſparingly, and truly (my brethren) this is the reaſon *Iſay 6.*

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we are ſo little in praiſing the Lord, becauſe our ſelves are not touched with a ſence of his mercies, we are not perſwaded he is ſo exceeding merciful as he is, we think better of men then we do of him, therefore if any thing greive us, we are readier to complain unto men, then unto God: and for matter of mercy, we are exceeding in praiſing of thoſe men that are merciful to us, but we are not perſwaded of the exceeding mercifulneſs of God, for if we were, we would be ſpeaking of his praiſe, we would be exhorting others to ſerve the ſame maſter; but we are ſhort in this, and the reaſon is becauſe we are not perſwaded of the riches of his mercy our ſelves.

*Object.* I will now add but one word more, fully to convince you of the glorious riches of mercy that is in God, becauſe you may object, Is God ſo merciful? what is the reaſon then that he doth ſo ſharply afflict, even his deareſt children? why doth he afflict evil men with ſuch a great affliction as hell it ſelf? why are ſo many damned, and why do ſo many periſh while it is in his power to ſave them? Laſtly is he not an hard maſter to condemn many that could not be ſaved, as the Gentiles, that came not to the knowledg of the Goſpel before Chriſts time? and ſince alſo doth not God exact that at their hands which they could not perform, and doth he not look to reap there where he did not ſow? how can we therefore be perſwaded of his exceeding mercifulneſs.

*Anſw.* 1. I will anſwer all theſe breifly. For the *firſt* I anſwer that though God indeed be exceeding rich in mercy, yet that doth not contradict his other Attributes, though he be rich in mercy yet it contradicteth not his wiſdom, therefore he afflicteth his children, otherwiſe he were not wiſe, as you have heard heretofore at large.

*Anſw.* 2.

*Anſw.* 3. *Secondly*, though he be rich in mercy yet that contradicts not his juſtice, therefore he muſt deal with the wicked according to their ſins, for he holdeth not the wicked innocent, their punishments therefore are great becauſe their ſins are great.

*Thirdly*,

*Thirdly*, for the multitude of those that perish, though he be rich in mercy, yet his mercy contradicteth not his libertie, he hath a libertie to do what he pleaseth, having a soveraigntie over all creatures, he is free to chuse more or fewer to his kingdom, as he pleaseth, and to exercise hie severitie as he will.

*Lastly*, in that it is said *hee reapeth where he doth not sow*, I answer, he doth not reape where he doth not sow, and therefore in that he sheweth not himselfe a hard master, for there are none condemned for more then is revealed to them; the Gentiles that had no more then the law of nature revealed to them, they are condemned for no more but for the breach of the law of nature. If the Gospel never came amongst them it shall never be required at their hands, And so the Jews, those amongst them that had no more but the old testament made known to them shall never be condemned for rejecting the Gospel, but for the breach of that law which they had. So Christians as their means have been more, as their light is more, as more truth hath been revealed to them so God will require more at their hands, as he soweth more seed, so he will look for a greater Crop at the harvest amongest Christians those that are ignorant (if there be no fault in themselves) he will not punish for that they know not his will. *Last Answ.*

*A Second* answer to this is, that there is a great difference if we consider the manner of Gods shewing mercy, for, 2. *Answ.*

*First*, the primarie intent of God, was to shew mercy to all the creatures, to men and angels both, now the execution of his wrath came in by the way (as it were) and by occasion, that when his mercy took no place then there was a place found for his justice. First he began with mercy, he set the angels in a hapy condition. Justice now came in when his mercy took no place, so to mankinde he first began with mercy, and set him in a happy estate, if mercy might have taken place, there had been no room or his wrath, for as we say of bees that naturally *Similie.*

they give honey, they ſting not but when they are provoked, ſo God naturally propenſely and readily ſheweth mercy to the Creatures, he never exerciſeth his wrath but when we offend him by our words or works.

3. *Anſw.* *Thirdly*, You muſt conſider that God is exceeding rich in mercy, in that he offereth mercy to mankinde, it lieth manifeſted to all; if they will not take it, it detracts not from his mercy, now all mankinde hath had mercy manifeſted to them, it lyeth open to them, if they take it not, it is not becauſe he is not rich in mercy, but becauſe they will not accept it.

4. *Anſw.* *Fourthly*, He is merciful, even to evil men, to them he declareth the riches of his patience and long ſuffering, to bear with them from day to day, to feed them, to cloath them, to preſerve them, and yet they make conſcience of nothing, their lives are a continual rebellion againſt him, is not here therefore a great deal of mercy manifeſted? Doth he not as the Apoſtle ſaith, bear *with much patience the veſſels of wrath fitted for deſtruction.*

5. *Anſw.* *Laſt* of all, put together the manner of the execution of his wrath, and of his mercy, and you ſhall ſee this difference, look what wrath there is executed in the world, and you may thank your ſelves for it. Numb. 16. The congregation of *Corah*, the text ſaith, *Numb.* 16. deſtroyed themſelves. Mercy is not ſo, that cometh from God, the day ſpring from on high hath viſited us, *Luke* 1. Thy *Deſtruction is of thy ſelfe* oh *Iſrael* ſaith the Prophet, but we may thank him for his mercy, the *wages of ſin is death*, that cometh as our due debt, but the *guift of God is eternal life*, that cometh freely.

Again, the juſtice of God is but even meaſure, the juſt wages of an hireling, juſt no more then our ſins deſerve, but the mercy of God runneth over the brink as a mighty ſea over his bounds, ſo doth not the other, therefore his mercy is exceeding great, conclude it therefore, and ſet it down in your own hearts, be perſwaded of it your ſelves, and be ready to glorify him before the ſons of men.

*Laſt*

*Laſt* of all, the uſe of this point ſhall be this, that if it be the glory of God to be merciful, then labour to imitate his mercy, for every excellent thing that is glorious is worthy to be imitated, therefore imitate God in this, ſo the ſcripture would have us, *be you merciful as your heavenly father is merciful*; and ſo again *Col.* 3. *as the elect of God put on tender mercy*, that is, if God be merciful, be you merciful likewiſe, and ſo *Epheſ*, 1. *forgive one another*, And why? *as dear children, be you followers of God, &c.* he is ſo, therefore be you ſo, make this uſe therefore of Gods being merciful, be you merciful as he is merciful, that is conſider the miſeries of others, and wherein you may be helpful to them, and be ready to ſhew them mercy upon any occaſion. As it is the glory of God to ſhew mercy, ſo, (as *Solomon* ſaith) it is *the glory of a man to paſſe by an infirmity*, that, is to paſſe by the faults of others, to ſhew mercy to them, to forgive them, and not to take things in the worſt ſence, this is acceptable to God, for *mercy* pleaſeth him far better then *Sacrifice*, all the duties that you perform to God, though you ſerve him in all the parts of his worſhip, yet put theſe and ſhewing of mercy unto men together, and he eſteemeth mercy to man before all, for *Iſay* 58.6. when the people had faſted and performed thoſe duties to the full, yet notwithſtanding God makes this exception, *Is this the faſt that I have choſen? is it not to break every yoake, to relieve the oppreſſed, to ſhew mercy*, &c. therefore (my brethren) be readie to ſhew mercy; for in ſo doing you ſhall imitate God, that is it which indeed makes you good men, every man would be a good man, now goodneſs ſtandeth in this, to be merciful, for goodneſs is but a relative terme, and it ſtandeth in conformity with the chiefeſt good. So carry your ſelves therefore that you may be counted good men, that you may have a good eye, which is nothing but this, to be ready to do good to thoſe whom you ſee in miſerie, herein your goodneſs conſiſteth, all that you do without it

*Laſt uſe.*

is not accepted, whatsoever goodness you do unto men if it be without mercy, if it proceed not from that, as it is said of love, *if you give your body to be burned, and yet have not love, it is nothing.* So it may be said of mercy, God accepteth of no action that you performe unlesse it come from mercy, labour therefore to have a merciſull heart, that so all your works may come from a good principle, for actions are not good except they come from some grace within, (I speake of those actions which are actions of mercy) be you merciſull therefore as your heavenly father is, for that is a sign that you have the same spirit that he hath, when God cometh into the heart of any man he receiveth the spirit of the father. And therefore as you would have a witnesse, and testimony to your selves that you are the sons of God, be you merciful. There is a natural mercy, I confess, found in those that have not mercy indeed, but this God accepteth, not, because such mercies are but counterfeit to the true mercy. Labour to be merciful as God is, to abound in mercy that every one may fare the better for you wherever you dwell and whatsoever you doe, let all your actions be works of mercy, so will God accept them, and be ready to render mercy to you again.

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Inward

# INWARD STRENGTH
## The desire of a Christian.

## Text, EPHES. 3.16.
## *That you may be strengthened by the spirit in the inward man.*

THese words are a part, and indeed the sum of that excellent and divine prayer that *Paul* made for the *Ephesians* the principal thing that the Apostle prays for is this, that they may be *strengthened by the spirit in the inward man*, and this the Apostle sets down in such a manner that he answereth all doubts that might hinder the *Ephesians* from obtaining this gracious priviledge.

For *first* they might demand this of *Paul*, you pray that we may be *strong* in the *inward man*, but how, or what means shall we use to get this *strength?* the Apostle answereth to this and tels them, the means to be strong in the *inward man* is to get the spirit, that you may be *strengthened by the spirit* in the inward man. *Secondly* but they might demand, But how shal we do to get the spirit? 1.

The Apoſtle anſwereth to this, you muſt pray for him, for your ſelves, as I do for you, for I pray that he *would grant* you the ſpirit that you may be *ſtrengthened* in the *inward man*, and thus you muſt do for your ſelves, be earneſt in prayer to get the ſpirit, which he hath promiſed to thoſe that *ask* it.

3. *Thirdly*, They might demand, but what ſhould move God to give us his ſpirit, and to hear our prayers?

To this he anſwers, that the *moving* cauſe is the *riches of his glory*, that you may be ſtrengthened in the *Inward man.*

4. *Fourthly*, they might demand, yea, but what ſhall we be the better for this ſtrength if we get it?

To this the Apoſtle anſwereth in the verſes following, *then* (ſaith he) *you ſhall be able to comprehend, with all ſaints, what is the length and the height, the depth and the breadth of the riches of the love of God towards you in Chriſt.* Now in that the Apoſtle above all other good that he wiſheth unto them, prayes for this, that they may be ſtrengthened by the *ſpirit* in *the inward man*, I gather this point.

*Doctrine.* *That which is to be deſired of every Chriſtian, and to be earneſtly ſought for, is this, that they may be ſtrengthened in the Inward-man.*

I gather it thus; Saint *Paul* was now to pray for ſome ſpecial good to the *Epheſians*, and conſidering what might be moſt profitable, and advantagious, he makes choice of this above all other good things, making it the ſum and ſubſtance of his prayer, that you may be *ſtrengthened by the ſpirit in the inward man.*

I ſhall not need to prove this by any other places of ſcripture, becauſe the place in hand ſufficiently proves the point, as being the main ſcope and intent of the ſpirit of God in this place to ſhew the neceſſity of this doctrine of *ſtrengthening* the inward man. But for the fuller explaning of this point we will firſt ſhew you what this

*ſtrength*

*strength* is, and then wee will come to the uses.

There is therefore a twofold strengthening.

1 There is first a *natural* } Strength.
2. There is a *Supernatural* }

First I say there is a *Natural* strength, and this is when a man is naturally strong or able, either in the parts of his body, or in the guifts of his minde; as for example, a man that hath a strong memory this is a natural strength, or in other qualities of the minde, or else when a man is strong in the parts of his body, these are natural strengths, but this is not the strength that is here meant.

Secondly there is a *Supernatural* strength, and this is two fold.

The *first* is a Supernatural strength which is received from the evil spirit, which is when Satan shall joyn with the spirit of a man, and adds a Supernatural strength, and so makes him to doe more or suffer more, then otherwise by Nature he were able to doe. With this spirit are all the enemies of the Church strengthened. *Paul* himself, before he was committed, was strengthened by this spirit. Some men have more then a natural strength to undergo torments, and yet not to shrink at them, but this is not the strength here meant.

But there is a *Second* supernatural strength which comes from the sanctifying spirit, whereby a Christian is able to do more then naturally he could doe, and this is the strength which is here meant in this place, and with this strength all the Saints are strengthened [ that is ] this was the strength that *Eliah*, *Stephen*, *John Baptist*, the Apostles and the rest had; this made them speak boldly in the name of Christ.

But you shall the better understand what this strength is if you doe but consider the particulars, which are these.

The *first* particular wherein this spiritual strength is seen.

ſeen is this: if a man chearfully thrive under many afflictions, that is when they can rejoyce under great troubles and tryals, they have this ſtrength, as *Acts* 5.41. it is ſaid of
Acts. 5. 41. the Apoſtles that they *departed from the Councel rejoycing that they were thought worthy to ſuffer rebuke for the name of Chriſt*: he that bears ſome troubles hath ſome ſtrength, but to bear great troubles is required great ſtrength, that is to ſtand faſt to Chriſt, to profeſs his name, as the holy
Rev. 2. 13. Ghoſt ſaith in *Rev.* 2.13. there where *Satan hath his throne* muſt needs be a great Supernatural work of the ſpirit.

The *Second* particular is this, in the hour *of temptation*, when the ſtorms ariſe and the flouds liſt up their voyce, the heart is ſtabliſhed, being founded upon the rock, ſo that the gates of hell cannot prevail againſt it, all Satans darts fall upon ſuch a ſtate as an arrow upon a rock; the heart is fixed like mount *Zion.*

The third particular wherein this ſpirituall ſtrength is ſeen, is this when a man doth believe, though hee have all reaſon, and ſtrength againſt him, this is to be ſtrong in the inward man, but to go further that you may the better know what this ſtrength is, I wil give you a definition of it.

*It is a general good diſpoſition, or right habit, a temperature or a due frame of the mind, wherby it is enabled to pleaſe God in all things.*

1. I ſay it is a general good diſpoſition or right habit, becauſe a diſpoſition to ſome one particular good is not ſtrength, as for example, to have preſent paſſion to good & not to continue, argueth not ſtrength in the inward man, or to have the underſtanding ſtrong, & yet to have the will and affections weak is not to be ſtrong in the inward man, but they muſt be all fortifi'd as for example, a man or a woman is not ſaid to be perfectly beautiful, except they be beautiful in all parts, for beauty is a fit compoſure of all parts: ſo likewiſe a man is not throughly ſtrong but imperfect except he be ſtrong in all parts, that is ſtrong in the under-
2. ſtanding, ſtrong in the will, ſtrong in the affections.

*Secondly* I call it a temperature or due frame of the mind, becauſe it ſets the ſoul in order, that is, it ſets new habits

bits on the faculties, and fit obiects for those habits; the soul was before like a disordered instrument or clock that went at randome, every thing was out of its place, but when this strength of the inward man is communicated to the soul, it frames it a new, that is, it puts it into a right temper again. 3.

*Thirdly* it is a frame whereby a man is enabled to please God in all things, because it sets a good hew upon all our actions, for as varnish makes all colours fresh, so doth the strength of the inward man, it sets a deep die upon all our actions, puts a grace upon them, and makes them beautiful, nothing without it will hold trial, every thing that hath the tincture and virtue of the strength of the *Inward man* will hold good, it sets the stamp of holiness upon them as implanted by the spirit, and therefore they are acceptable unto God.

Now that you may know the better what this strength is, you must first inquire what weakness is, now by weakness we doe not mean weakness before a man be converted, for that cannot so properly be called weakness as wickedness, and therefore know that this weakness which the Apostle speaks of here, which is proper unto Christians is of two sorts.

The *First* is weakness or a small measure of grace, as in 1 *Cor.* 3. 1. That is those that are weak in knowledge and *babes* in Christ.

The *Second* kinde of weakness is this, when one that hath been strong is now fallen sick and weak, that is, he is fallen into a consumption of grace, so that he cannot use his strength and his grace as formerly he could. Now those that are weak in the first kinde they grow stronger and stronger, but they that are weak in the second way they grow weaker and weaker, therefore if there be any here that are such that have made profession of Christ, but now are fallen unto the love of the world, that were once lively and quickly to good duties, but are now backward and cool, my counsel to them shall be the 1 Cor. 3. 1.

ſame which Chriſt gives to the Church of *Epheſus*
Rev. 2. 5. in the *Rev.* 2, 5. *Remember from whence thou art fallen, and repent, and to doe their firſt. workes, leſt their Candleſtick be taken from them*; that is, let them remember what they were in times paſt and what they are now, and let them humble themſelves, and turn again into the right way, and be aſhamed of themſelves that they have run away ſo far from Chriſt, and that in time too, leſt their Candleſtick be taken away from them, that is, leſt thoſe opportunities to good, and the offers of grace be taken away from them.

Again as there are kindes of weakneſſes, ſo there are degrees of weakneſſes.

1. The *firſt* degree of weakneſs is that which followes a relapſe, and this is of two ſorts.

1 *Senſible.*
2 *Inſenſible.*

*Firſt* Senſible, and that is when the underſtanding is good in regard of the grace it knowes, yet not in regard of the good it feels.

2. There is a weakneſs Inſenſible, and is ſuch as cannot be felt, and this is when men change their opinions of ſins, that is when they have thought otherwiſe of it, then they now do. As for example, before they thought every ſin a great ſin, but now they think ſome to be little or none at all.

2. The *Second* degree of weakneſs, is that which followes the new birth, and that is of two ſorts.

1 *General.*
2 *Particular.*

*Firſt* General weakneſs, and this is when the judgement, will and affections are all weak, that is when a man is weak in all the parts of the ſoul, and over-run with an univerſal feebleneſs.

The *Second* degree is a particular weakneſs, and that is when a man is Generally ſtrong, and yet weak in ſome parts,

parts, as for example, a ſhip may be ſtrong built, or generally ſtrong, and yet having a leak in it, cannot be ſaid to be ſtrong in all parts, becauſe it hath that in it which will at laſt deſtroy it: ſo it is with a Chriſtian, if there be but a leak, that is a weakneſs, in one part of the ſoul, he is not ſtrong in the inward man, therefore a man muſt take heed of all weakneſs, though a man may be generally ſtrong, that he be not weak in ſome things.

Now I come to the Reaſons, wherefore we ſhould be ſtrong in the inward man, and they are theſe.

The *firſt* Reaſon wherefore we ſhould be ſtrong in the inner man is this, becauſe it will fit us for many imployments, that is, it will make us go through much work with great eaſe, to perform the weightieſt duties in Religion in ſuch manner, as otherwiſe we could never be able to perform; and this ſhould perſwade men the rather to pray earneſtly for this, becauſe God rewards men according to their works, that is, it is not for beauty, riches or dignity, that moves God to give grace and glory unto any, but according to their works: a good reaſon it is therefore to perſwade men to be ſtrong in the *Inner man*, that they may be able to go through great matters for God, and that with great ſtrength, and this ſhould make men to beg the ſpirit, becauſe he works in us effectually to the ſtrengthening of us in the *Inward man*. *Reaſon.* 1.

The *Second* reaſon why you ſhould deſire to be ſtrong in the *Inward man* is this, becauſe it brings moſt comfort and chearfulnes into the ſoul. *Reaſon.* 2.

*Firſt*, becauſe it makes us do all that we do with facility and eaſineſs, that which we do is eaſie unto us. As for example, a man that is weak in judgement and underſtanding, any high point of Religion is wearineſs unto him, becauſe he wanteth a capacity to conceive, now that which is not rightly conceived or underſtood, he hath no comfort nor delight in it, but it is with irkſomneſs & much wearineſs unto nature, where as the ſame things unto

a man of larger capacity; they are easie unto him and he delights in them.

2. *Secondly*, the more strength a man hath in the *Inward man*, the more health in the soul, for as it is in the body so it is in the soul, the more Natural strength the more health. So it is in the soul, the more strength in the *Inward man* the more healthfull in grace.

3. *Thirdly*, because it brings sufficient and plenty of all good unto the soul, and we say that if a man have a good outward estate he is like to hold out if a famine or other calamities should come; so it is with a christian if he be strong in the *Inward man* though a spiritual famine should come he is likely to hold out and to keep that which he hath, on the contrary when a man is poor in the *Inward man*, as it is with a body that is weak, every thing that it hath is ready to be taken away, as a bowl that hath a bias, the strength of the arm takes away the force of the bias: so strength in the *Inward man* makes us to bear afflictions strongly and joyfully, that is, it takes away the bias of shame and reproach which otherwise would draw us to be offended at the cross.

4. 4. Because it strengthneth a man against temptations, and therefore the Apostle saith, be *stedfast* and unmoveable, that is, it makes us to *stand fast* in Christ that nothing will break us off, neither temptation, affliction, reproach, shame, or disgrace, because God and Christ are united together in us; and on the contrary what is the cause that temptations press men so far as they doe, but because they are not careful to grow strong in the *Inward man*.

*Use.* 1. This shewes how they are to blame that seek this strength least, or not at all for let us look upon men and we shall see, how busy they are to get riches and honour, or pleasure, but few, or none regard strength in the inward man, which is the health, beauty, strength and dignitie of the soul: but for the health, beauty and strength and welfare of the outward man, they take great care and spend much time about them, and much labour to adde any

thing

thing unto that, but for the beauty of the inward man they care not, they respect it not; all their care is for their backs and bellies, still regarding the things that may advance their outward estates, but never mind the strengthning of the *Inward man.* If you ask them why they do not pray oftener, or hear or receive the Sacraments oftner, all which have strengthening vertue in them; to this they can answer, they cannot for business, they have great imployments in the world which they cannot neglect, as if the *Inward man* were neither worth the looking after, nor the cherishing, and yet these men will be accounted as good men as the best. As for example: This day is appointed for the strengthening of the *inward man*, but how do you neglect it? how often were you in prayer and holy meditation before? or how often since have you seriously considered on the things that you have heard? or how have you cast aside your occasions, of businesses in your callings? or are they not now fresh in your memories? nay do not your hearts run after them, even now when I am perswading you to the contrary? If they be, whatsoever you say of your selves, you have no care to grow strong in the *inward man*, your outward man carries away what should be laid out upon the inner.

And that you may see you have good reason to strengthen the *inward man*: 1. consider you that are old men and think with your selves, how soon the *inward man* may be thrown out of doors, and how soon this earthly house may be unpin'd, and dissolved. Therefore you have great cause to strengthen that, and to grow strong in the *inward man*, as your outward man decayes day by day.

*Secondly*, you young men you have need to strengthen the *inward man*, for as there is a time of springing and growing strong for you in the *inward man*, so there is a time of not springing, that is when you will have much to do to keep that which you have without increasing of it: therefore while the opportunity is, take heed of neglecting the time, that is no rule to be relied upon that God

calls at all times: thou knoweſt not whether he will call thee hereafter, and therefore do you labour to grow ſtrong in the inward man, and to perſwade you the more Conſider theſe particulars.

1. *Firſt*, Conſider the excellency of the inward man, that it will fit you for great imployments; as for example it will make you ſee God in his holineſs, and to converſe with God, and to have ſuch a holy familiarity and communion with him as will joy the ſoul, this will bring you ſo acquainted with God, as that you will be eſteemed of him as one of his familiars, therefore this ſhould perſwade you to ſtrengthen the *Inward man.*

2. *Secondly*, Conſider that you are to be made like unto the Image of God, and you are predeſtinated to be conformed unto Chriſt, but this cannot be except the *Inward man* be ſtrengthened to actions of holineſs, and therefore the Apoſtle 1 *Pet* 1. *as he that hath called you is holy, ſo be you holy in all manner of converſation*, that is, ſeeing you are called unto ſuch a high place, as to be the ſons of God by grace, what an unworthy thing is it to ſtoop unto baſe things. As for example, what a baſe thing were it that an eagle ſhould ſtoop at flies? although it be unſeemely in this creature, yet men do the like and are not aſhamed, when men ſtoop to the world and will be vaſſals to their luſts, and be any thing they would have him to be, if it may enlarge his outward eſtate: beloved there is a great loſſe and baſeneſs in that, for what is gold or honour, or pleaſure to Chriſt, grace and holineſs, and inward worth and excellency? In every thing that there is loſs it grievs and pains us, as for example we grieve when we ſee wheat given to ſwine which would be mans meat. Again we grieve when we have ſet up a fair building, on which we have beſtowed much coſt and labour, and now to have *Zim* and *Ohim* to dwell there, and not our ſelves, and if theſe things return upon us with vexation then how much more have we cauſe to grieve, when we ſee men give themſelves unto their luſts, that is, they give their ſouls

1 *Pet.* 1.

souls to be a harbor for their noisom corruptions which ought to be Temples for the holy Ghost.

*Thirdly*, Consider that it is the *Inward man*, that inables a man to do those things that are honourable to God, and profitable to men. No man can truly honour God, that doth it not by the strength of the *Inward man*, neither can any man be truly said to profit another, except it be the Profit that flows from the *Inward man*, therefore the Apostle saith in the *Col.* 3. 2. *Set your affections on things above and not on things below*: but Satan comes and robs us of all the good that otherwise we might do, & first he robs us of our selves, by stealing from us the strength of our affections. 3. Col. 3. 2.

And *secondly* he robs our parents of us, making us the object of their grief; And *thirdly* he robs the Church and Common-wealth of us, by making us unprofitable Instruments. And beloved if you look into the world you shall find it true: as for example look unto young men, they are busied in eating and drinking and rising up to play, but never regard the strengthening of the *Inward man*, and so having poured out their souls to vanity, become unprofitable to others and dishonourable in their generations. And beloved, the soul is unto some as the salt is unto meat; onely to keep it from putrifaction, for the body is advanced into the souls place, but what is the reason that we put it thus? doth not this prove that true which *Solomon* saith, *I have seen servants ride and masters go on foot*, that is when you imploy your selves and spend your time and pains in getting of outward dignitie, and decking the outward man, and little regarding the beautifying of the *Inward man*. You prefer dross before gold, copper before silver, you set the body in the souls place, you set the servant on horseback, but the master must go on foot: in a word you do not things like or beseeming Christians: and on the contrary, you doe things like your selves when you prefer the *Inward man* first.

*Fourthly* Consider that it is an immortal soul; thy *Inward man* is of a different original from thy outward, why do 4.

you

you eat meat that periſheth in the uſe of it? that is, why do you dote upon the outward man that periſheth in the uſing, that will ſtand you in no ſtead if you keep it, and why do you not rather labor for the meat which periſheth not? that is, why do you not labour to get this ſtrength of the *Inward man* which is of an immortal ſubſtance, that will never faile nor periſh in the uſe; as for example; you have built a temple here, which is in it ſelf a good work, but I ſay except you build alſo in your ſelves the Temple of the *Inward man*, all your labour, all you pains, all your coſt, is but loſt labour, that is will periſh, and ſtand you in no ſtead when you ſhould need it, and the whole ſcope of the ſcripture is to this end, to ſhew you the vanity of earthly things, that you ſhould not ſet your affections upon them becauſe they periſh in the uſe.

And again wherefore doe you lay out mony for that which profiteth not? conſider therefore that it is a ſpirit, and again it is infuſed into the body to bear rule, and the body to be but a ſervant to the inward man.

But that you bee not deceived, there is a *Natural* ſtrength, whereby ſome men will go very farre, and there is a *moral* ſtrength, take heed you reſt not in that.

I ſpeak not againſt Natural and moral ſtrength, becauſe it comes from God and is good, for I ſay we do not take away thoſe, but we exalt the other above them, therefore I beſeech you look that you do not content your ſelves therewith, but labour to ſtrengthen the Inward man.

And here a queſtion ariſeth, ſeeing there is a Natural and a ſpiritual ſtrength; how ſhall a man come to know, whether that the ſtrength he hath be a moral or a ſpiritual ſtrength? yet as I ſay we do not deſtroy Natural ſtrength, but we uſe it as men do wilde horſes and beaſts, they tame them to make them fit for ſervice, ſo we ſhould uſe theſe as means to carry us to their right end, we will then come to ſhew the difference between Natural and ſpiritual ſtrength.

Diff. 1. The *Firſt* difference is this, the ſpiritual ſtrength goes further

further then the natural strength, that is, look what the natural man can do with the natural strength, the spiritual man can do more, he can go further both in degree and measure: and the reason is because grace elevates nature, that is, it brings it unto a higher pitch: grace is unto the soul as a prospective glass unto the eye, it brings things afar off nigh hand: Again it causes a man to see things in a more excellent manner: or as matter that is elevated by fire, so is he that hath this strength: that is he is able to do more then a natural strength can do: This was that which made a difference between *Sampson* and other men; he had a natural strength, and he had a strength to do more then other men could do: and that this strength doth go further then natural strength we will prove by these particulars.

*First*, the spiritual strength enables you to see more, and to prize grace more; the natural strength shewes you something in your journey, but it shewes you not the end of your journey, whereas the sight that the inward man brings unto the soul, adds unto it, as in 1 *Jere.* 31. 1. *Then shall ye know me*: that is, they knew me before, but now they know me in another manner then before, grace presents things unto the soul in another hue then nature doth. 1. Jere. 31. 1.

*Secondly*, In performances: all natural strength leades a man unto a form of godliness: but this strength gives a man power and ability to do good; labour therefore for this strength, that your heart may be in such a frame in holiness, that you may do Gods will on earth, as the angels do in heaven, which the carnal man cannot do, that is, he that hath not this strength, he will never labour to please God after that manner: because he cares no further for grace, but that he may escape hell, but the spiritual man will not be contented to have the pardon of sin, except he may have Grace and Holiness too. 2.

*Thirdly*, It enables him to go further in judgement of things; that is the natural man cares not if he can get but just so much holiness as will bring him to Heaven, 3.

but the ſpiritual man will not be content with any meaſure: but it is with a ſpiritual man, as it is with the ſun; the cleareſt ſun ſhine ſhewes the moſt moates: the cleareſt glaſs the leaſt ſpots, and the beſt water is next the Fountain: even ſo when the ſpiritual man is ſtrong in the Inward man: it ſees the more moates and bracks in the ſpiritual ſtrength, and labours for more ſtrength againſt weakneſs, which a natural man cannot conceive of: as in the 1 *Pet.* 4.4. *They think it ſtrange that you run not with them into the ſame exceſſe of Ryot*: that is, they know not the reaſon, or they cannot conceive what ſhould keep men from loving ſuch and ſuch vices, which they love, like blind men they hear the Pipe but ſee not the perſons that dance, ſo they hear the word, but they ſee not the rule by which the ſpiritual man goes. As a Country man that comes and ſees a man draw a Geometrical line, he marvels what he means to ſpend his time about ſuch an idle thing, when that he which drawes it knowes it is of great uſe.

1 Pet. 4.4.

*Fourthly* in degree, that is in the generalitie of the growth, when you grow in every part proportionable. A natural man may grow in ſome parts, but not in all parts, As for example he may have a large capacitie of knowledge in Divine truth, yet he hath but weak affections to God, or it may be his affections are ſtrong, but his judgement is weak: or it may be he is ſtrong in both: that is, he knowes the good, and after his manner of loving he loves the good; but yet there is weakneſs in the will, he will not yield any true unreſerved obedience to God: but it is not thus in the ſpiritual ſtrength, that is in the growth of the inward man, for that leads him unto an univerſal growth in all parts. Now in the natural growth we ſay it is not proper Augmentation except there be a growth in all parts, as if a man ſhould grow in one member and not in another, as in the arm or legg, we would not ſay that were a growth, but a diſeaſe, and that many humours in the body were met together, that it were rather a ſign it ſhould be cut off from the body then a help unto

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the rest of the body: even so the growth in the natural strength in any one part of the soul, rather hurts then helpes, that is, it rather shewes the disease of the soul, then the health of the soul: but the spiritual strength growes in all parts; so much for the first difference.

The *second* difference is in the beginning and ending of that strength, that is it hath another *Alpha* and *Omega*: for the strength of the spiritual man is wrought by the spirit and word of God, as thus, the principles of Religion being taught him out of Gods word, hence there is spiritual strength secretly conveyed into the soul: for I say no man can receive the spirit, or this spiritual strength but by the Gospel, therefore consider what the goodness is that you have, and how you came by it, whether it came by the Gospel or no; if it did you shall know it by these particulars. 2. *Differ.*

*First*, Examine whether ever thou wert humbled: that is examine whether by the Preaching of the Law you have had such a sight of sin, that hath broken your hearts. If thus in the first place you came by it, it is a sign that it is the true growth, for this is the first work of the spirit when it comes to change the heart of a Christian, and to make him a new creature it deeply humbleth him. 1.

*Secondly*, Examine whether there hath followed a comfortable conviction and manifestation of Gods love in Christ, which hath not onely wrought joy and comfort against the former fear, but also a burning and affectionate desire after Christ and Holiness. Therefore if the Holiness that is in you be thus wrought it doth proceed from the spirit, for this orderly proceeding of the spirit doth make it manifest. But as for the natural strength, it hath no such beginning: it is not wholly wrought by the word: it may be he hath been a little humbled and comforted by the word, but it is not throughly and soundly, but it is a overly habitual strength of nature picked out of observations and example.

Again as the ſpiritual ſtrength hath a different beginning, ſo it hath a different end: that is the ends of them are as far, if not further different then the beginning, for as the ſpiritual ſtrength hath a different beginning, ſo it hath a different end; that is the end of them are ſo far, if not further different then the beginning: for as the Holineſs that is in a gracious man ariſeth from a higher well head, ſo it leads a man to a more noble and excellent end then the natural ſtrength; for the end of a ſpiritual mans ſtrength is Gods glory, that he may yield better obedience unto God, that he may keep touch with him, and keep in with him, that he may have more familiarity with him, and more confidence & boldneſs with him in prayer, In a word that he may be fit for every good work. But the end of the natural mans ſtrength is his *himſelf*, his own profit and pleaſure, & his own good: for as the riſe of any thing is higher, ſo the end is higher. As for example, water is lifted upon the top of ſome Mountain or high place becauſe it may go further, then if it were upon even ground, ſo when a man is ſtrong in the *Inward man*, he is ſet up higher, he hath another end, & that is to pleaſe God and not himſelf, and thus much for the *ſecond* difference.

3. *Differ.* The *third* difference is this, he that is ſpiritually ſtrong, is ſtrong in faith, that is, the ſtrength of the *Inward man* is Faith, but the ſtrength of the outward man is but moral ſtrength, gained by the diligent improvements of nature. Now it is faith that gives ſtrength, a man is not a ſtrong man in Chriſt, or in the *Inward man*, that hath not a ſtrong faith, for faith it the only thing that makes a man ſtrong, that is which makes a difference between a ſpiritual man, and a natural man, for as Reaſon makes a difference betwixt men and beaſts, ſo faith make a difference between a holy man and a wicked man. As for example, take a *Philoſopher*, that doth excel in other things, as in humane knowledge, he goes before other men, yet in matters of faith and believing he is as blind as a beetle, and the Reaſon is this; A Chriſtian ſees and doth all things

things by faith; but the other onely but by the light of nature, and this is the same that the Apostle speaks of *Heb.*11. *Of weak they became strong*, that is because they had Heb.11. faith, and were strong in the faith, and trusted, and believed and hoped in God therefore they became strong; that is they did that which other men could not do that wanted faith; *Sisera* might do as great things as *Gideon*, but here is the difference; *Gideon* doth them all out of Faith, the other doth them but from Nature: and so *Socrates* may in worldly things be as wise as, *Paul* that is, as wise in understanding and in policie, by reason of excellent natural parts: but here is the difference *Paul*, doth all things out of faith, and *Socrates* doth not, therefore the Apostle saith, in the 1 *Tim.*4. 10. *We are strong because we trust in the living God*, that is we have a strong faith in God, 1 Tim.4.10. and that makes us stand out all the assaults of men and Divels: I say this is that which make a difference betwixt us and the men of this world; *Diogenes* may trample under his feet the things of this world as well as *Moses*, but *Moses* by faith chose rather the things of another life then these. *Heb.*11. That is faith in Christ made him to chuse grace Heb.11. before the things of this world; but it was not thus with the other, he chose it not out of faith as *Moses* did, that is he saw not Gods Commandments; carnal men they do many things but they do them not to this end: for then and not till then is a spiritual man strong, when he will let life, riches, honor, & pleasure, liberty and all go for Christ, which he cannot do without faith: The natural man will never do this; this is the only property of faith, which is a supernatural work in the soul, and therefore the Holy Ghost saith, they *suffered with joy the spoiling of their goods*, that is they let them willingly go, life and liberty, and all shall go, before Christ shall go. A noble *Romane* may do some thing for his country, and for himself, but there is a by end in it, that is he doth it not in a right manner, to a right end; but the spiritual strong man doth all things in a spiritual manner, to a saving end, the one doth it for vain

glory but the other in uprightneſs of heart. For in faith there is a double work.

1. *Firſt* it empties a man, that is, as a man that hath his hands full cannot take another thing, till he hath let his handful fall, ſo when faith enters into the heart of a man it empties the heart of ſelf-love, ſelf-will, that is it purgeth out the rubbiſh that is naturally in every mans heart, and lets all go to get hold on Chriſt: all ſhall go then, life, and honour, profit, and pleaſure, and he is the truely ſpiritual man, that can thus loſe the world to cleave to Chriſt, and miſerable are they that cannot, and by emptying himſelf of himſelf, he is filled with the power of Chriſt.

*Secondly*, As it empties the heart of that which may keep Chriſt out of the ſoul, ſo in the ſecond place he ſeekes all things in God and from God, that is he firſt ſeekes Gods Love and Gods bleſſing upon what he doth enjoy, and then he goes unto ſecondary means, and uſeth them as helpes; but a man that wanteth faith he will not let all go for Chriſt, he will not ſeek firſt unto God in any thing, but unto ſecondary means, and then if he fails, that is if he want power to ſupply, then it may be he will ſeek unto God, and hence it is that he will not loſe his life, or liberty, or honour for Chriſt, becauſe he ſees more power and good in the creature then in God.

Again this makes the difference between the Chriſtian and Chriſtian, namely Faith, and hence it is that ſome are weak, and others are ſtrong, hence it is that ſome are more able then others, for the greateſt duties of Religion, as for example *Caleb* and *Joſhua* can do more then the reſt of the people, and what is the reaſon but becauſe they were ſtronger in the faith then others? And ſo *Paul* ſaid of himſelf that he could do more then they all, becauſe *Paul* had a ſtronger faith: for the truth of a mans ſtrength is known by his ſtrength of faith that he hath, it diſcovers whether he be naturally ſtrong or ſpiritually ſtrong; for this is the firſt work of the ſpirit after Humiliation in the converſion of a ſinner, namely to work faith in him, and

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no sooner faith but assoon strength, and the promise followes faith. *He that believeth, and is baptixed shall be saved; but he that believeth not shall be damned*, Mar. 15. 15. And this Mark 15. 15. is the course that we take, first we preach the Law unto you, and we do it to this end to humble you, and to break the hard disposition of your hearts, that so they may be fit to receive Christ, And when we have thereby humbled you, then we Preach unto you the Gospel, beseeching and exhorting you to believe in Christ, for the pardon of sins, past, present, and to come, and to lay down the arms of Rebellion, which you have taken up against Christ, and you shall be saved, And yet notwithstanding how few are either humbled by the one or perswaded and provoked by the other, but are (as the Prophet saith) having eyes and see not, ears, but they hear not, that is, seeing they do not see, and hearing they do not hear, as for example, when a man is shewed a thing but yet he mindes it not, that is the eye of the mind is upon another object, that man may be said to see and not to see, because he doth not regard it, or a man that hath a matter pleaded before him, hears it, but his mind being otherwise imployed he regards it not: in that respect he may be said to hear, and not to hear, because he mindes it not, And what is the Reason that we Preach the Law, and the judgements of God so much unto you, and what is the Reason that we beseech and intreat you so often to come in and receive Christ, and you shall be saved, time after time, and day by day, and yet we see how little efficacie the word hath? what is the reason that the word wants this effect in you, as not to humble you? what is the reason, that you are not more affrighted with the judgements of God then you are? what is the reason that you remain as ignorant and careless as ever you were, but because you do not believe, that is, you want a true saving and applying faith; for if you had, the word would work other effects in you then it doth, as for example: if one should tell a man, that such a benefit or Legacie is befalln him, that would raise

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him to great honour, though before he lived but in a mean condition; if this man did but believe it, ſurely he would be affected with it and rejoyce: So truly if you did but believe that Chriſts Grace and Salvation were ſo excellent, and that Holineſs, and the ſtrengthening of the Inward man, would bring you to ſo happy a condition and eſtate, as to be the heirs of Heaven, you would rejoyce in Chriſt and grace onely. Again if you did but believe that the word of God is true, and that God is a juſt God, I ſay if the drunkard did but believe that the drunkard ſhall be damned: or if the Adulterer did believe that no *Adulterer ſhould inherit the Kingdom of God and of Chriſt*, or if the prophane perſon and the Gameſter did but know that they muſt give an accompt for all their miſpent time and idle words, and vain communication, they would not ſport themſelves in their ſins, as they do;

Again if we did but believe that God calleth whom and when he pleaſeth, and that *many are called but few are choſen*, that is, if a man conſider, that though here be a Church full of people, yet it may be but a few of them ſhall be ſaved: I ſay if a man did but believe this, ſurely they would not defer their repentance, That is, They would not put off the motions of the ſpirit, but they would ſtrike while the Iron is hot, and grinde while the winde blowes. But men will not believe and therefore it is that they go on in ſin as they do.

It is not ſo for earthly things, men are eaſily to be brought to believe any promiſe of them, As for example: If a man ſhall come and tell a man of a commoditie, which if he would buy, and lay by him, it would in a ſhort time yield an hundred for one, oh how ready would men be to buy ſuch a commoditie with the wiſe Merchant, *Matth.* 8. 44. they would ſell all that ever they had, to buy this; oh that men would be thus wiſe for their ſouls.

Matth. 8. 44.

Beloved I tell you this day of a commoditie, the beſt, the richeſt, the profitableſt commoditie that ever was bought, even Chriſt, grace and ſalvation for which if you

you will but lay out your stock to buy them you shall have them, that is if you have but a desire to rest your wearied souls on Christ & to lay him up in your hearts, I tell you it will yield you an hundred for one: Christ who is the commoditie himself saith, *Mark* 10. *He that forsaketh Father,* Mark 10. *and Mother, wife and children and life for my sake shall receive an hundred fold in this life, and everlasting life in the world to come:* but men will not believe that, but time will come when you shall see it to be true, and befool your selves that you lost so precious a bargain as Christ and salvation is, for the disbursing of a little profit and pleasure, but as I said before the difference lies here, men want faith, and hence it is that they neglect the strengthening of the inward man, And are so over-burthened with losses, and crosses because they want faith. And so much for the *third* difference.

The *fourth* difference is this, natural strength leads a man unto a form of godliness, but the spiritual strength leads a man unto the power of godliness. I call that the form of godliness, when a man doth perform or do any thing with carnal affections not to a right end, and it is known by this, when men fall away from that stedfastness, or form, or shew of holiness which they seemed to have; this form of godliness is the same with that *Heb* 6. *which have tasted of the word of life, and yet notwithstanding fall away,* that is, they seemed to have tasted of saving grace, and to have the power with the form, but it was not so because they continued not, that is, they lost the form which made them seem to be that, which now it appeares they were not. 4. *Differ.* Heb. 6.

Again I call that the power of godliness which is performed by the Divine power, force and efficacie of the spirit: in the *Rom.* 2. it is said that *The Gentiles that were not under the Law did by nature the things contained in the Law:* That is, they did not by the power and efficacie of the spirit, but by Nature. This *Paul* speakes of in the 2 *Tim* 2. 3. *In the later time men shall come in form of godliness,* that is Rom. 2. 2 Tim. 2. 3.

with a form or ſhew without ſubſtance or power of the ſpirit, But the inward ſtrength which is in the *Inward man* doth not onely teach you to do, but alſo it teacheth you how to do them; from an inward principle of ſanctifing grace.

But know alſo men that have but a common ſtrength, have ſome bubbles and motions to good, and they ſeem to have this ſtrength, becauſe they have the law of nature written in their hearts, and they may promiſe much, and yet not be ſpiritually ſtrong, having onely a form, becauſe he cannot do ſpiritual actions in a ſpiritual manner, for he goes about them with a natural ſtrength, which ſhould be performed with a ſpiritual ſtrength in *1 Pet.* 1.3.

1 Pet. 1.3. *Who are kept by the power of God through faith unto ſalvation.* That is, when a man is truly regenerated, when he hath not power of his own to do the will of God, then he hath the ſpirit to help him, that is, they are not only kept by his power, but alſo they are inabled to all the acts of grace betwixt this and ſalvation.

5. *Differ.* The *fift* difference between the natural and the ſpiritual ſtrength is this. That which proceeds from the ſpirit is alwayes joyned with Reluctancy of the will, but in the natural ſtrength there is no Reluctancy, becauſe there is no contraries, but in the ſpiritual man, there are two contraries, the fleſh and the ſpirit; in every new man there are two men, and you know theſe can never agree, but are ſtill oppoſing one another. As for example, a man that is going up a hill he is in labour and pain, but he that is going down a hill goes with much eaſe; ſo there is much labour and pains which a ſpiritual man takes to ſubdue the fleſh, but the natural man hath no reluctancy at all, that is he hath no fighting and ſtrugling with corruption, but he goes without pain, becauſe he is but one, he is one man, and one cannot be divided againſt it ſelf, but in every ſpiritual man, there are two men, the old man, and the new man, the fleſh, & the ſpirit. And hence growes that ſpiritual combate, *Gal.* 5.13.

Galat. 5.13. *The fleſh luſteth againſt the*

*the spirit, and the spirit against the flesh that they cannot do the things that they would.* These two men in a regenerate man strive for masteries. And you must know also, That in a natural man there may be a kind of reluctancy in the will against some particular sin, as covetousness strives against pride, and pride against niggardness; yet not fighting against it as it is a sin, but as it crosseth and thwarteth his covetousness and pride.

Again know that a natural man may have reluctancy in some part of the soul, as in the conscience, the conscience being sensible of sin, hence it may convince the man, and yet the rest of the faculties be at peace, but where this spiritual strength is, it is in all parts, not one facultie against another, but all are fighting against sin in the whole man. Now the reason that there is not this reluctancy in every facultie in a natural man is, because he wants saving grace to oppose the workings of sin. That is, grace is not in the facultie opposite unto the corruption that is in it, but in the holy man there is. And therefore he is like *Rebekah*, there are twins in him, *Jacob* and *Esau*, the flesh and the spirit, hence it is that *Paul* complaineth so in *Rom. 7. I finde another Law in my members rebelling against the Law of my mind: A Law*, That is I find something in me that is contrary unto me, and in my *members*, That is in my body and soul: notwithstanding I see the evil of sin as most contrary to grace, yet I cannot avoid it, I cannot do the things that I would. But the natural man doth not hate the evil of sin, otherwise then as it brings punishment. Rom. 7.

*Secondly*, I do delight in the Law of God in the inward man, That is, howsoever I am captivated and violently carryed unto the committing of sin, yet it is against the desire of my soul: he hath no pleasure, he can take no delight in it, for his delight is in the *Inward man*. But the natural man looks upon the Lawes of God as burthens, and therefore he will not submit himself unto them, because he is not strong in the *Inward man*, he promiseth, but he per-

forms not, he yields, and yields not: That is, to ſome thing but no to every thing, & thus much for this laſt difference, betwixt natural ſtrength, and the ſpiritual ſtrength.

2. *Vſe.* *Secondly*, is it ſo that the ſtrength of the inward man is to be deſired above all things, then in the ſecond place it may ſerve for exhortation to all men, that they would labour to grow ſtrong in the *Inward man*, And that they would now at the laſt gather the fragments of their thoughts and deſires, which have been formerly ſet to get other things, & wholly to imploy them for the getting of this ſtrength. And ſo much the rather, becauſe other things are as the huſk without the kernel, or as the ſcabberd without the ſword, which will do a man no good, when he ſtands in need of them. As for example, to be ſtrong in riches, honour, credit (and this is all the ſtrength that moſt men deſire) what good will theſe do, when you come to wreſtle with ſin and death? yet men are violent after theſe, but to be ſtrong in the Inward man who ſeekes or inquires after it? I know every man deſires to be ſtrong in all earthly ſtrength, but I beſeech you above all things labour to be ſtrong in the *Inward man*, It is the folly, weakneſs, and ſickneſs of men, they look all without doors, and upon outward things, That is to the ſtrength of the outward man, but they ſeldom or never look within at all, that is to ſtrengthen the *Inward man*: Oh that I could perſwade you as I ſaid before, to gather up your thoughts and deſires together, and ſet the ſoul in aſſurance of grace, that you may mortifie theſe inordinate affections, which keep back the ſtrengthening of the *Inward man*, as covetouſneſs, pride, pleaſure, ſelf-love, vain glory and the like: Then it would be an eaſie work, and no burthen unto you to ſtrengthen the *Inward man*: but here men ſtick, the way is too narrow, it is a hard matter to perſwade men to it, That is, To make them believe there is ſuch excellencie in the one & not in the other, that grace is the better part, Therefore that I may the better prevail with you to attend to the ſtrengthening of the *Inward man*,

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I will lay down some motives to incite you to it.

The *first* motive to move you to strengthen the inward man is this, Because your comfort lies most in the *Inward man*. There is all your comfort, and therefore to strengthen that is to adde unto your comfort: As for example the sun brings comfort with it, because that bringeth light, so the more of the *Inward man* you have, the more light and joy. Now the reason wherefore the strengthening of the *Inward man* brings the more comfort, is because it is the greater facultie, and the greater the faculty is the greater is the joy or sorrow. As for example, take a man that is troubled in mind, none so humble, none so Penitent, none so sorrowful as he, and therefore it is said that a sound heart will bear his infirmities, but a wounded spirit who can bear? That is a man may be able to speak of any grief, but the grief of a troubled minde who can expresse? On the contrary take a man that is at peace with God, who so joyful and comfortable as he? Now the outward man is the lesser facultie, and therefore it is capable of the lesse comfort; That is, It doth not in any measure know what true comfort and joy there is in the *Inward man*.

Again what joy the outward man hath in these outward things it is but according to the opinion of the inward man, That is; the comforts is no more then they are esteemd of the *Inward man*; If the inward man do not esteem them as worthy the rejoycing in, they will not bring comfort. Again all the pains and labour, and all things else you do bestow upon the outward man is but lost labour, that will do no good, brings no sound peace to the spirit, and who will bestow labour on a vain thing? but if you strengthen the *Inward man*, the labour that you take about that will bring you great advantage, it will arm you against all losses and Crosses, and reproach and povertie that you shall meet withall in the world whiles you are in the way to Heaven.

Again consider that though you be strong in the outward man, yet you are moveable, subject to shaking and

fleeting, but it is otherwiſe with the *Inward man*, it makes a Chriſtian ſtedfaſt and immoveable, That is it will ſo eſtabliſh the heart in grace that he will ſtand firm unto Chriſt in all eſtates; It is with the outward man as it is with the ſeas: Though the ſtrength of the ſtream run one way, yet the winde blowes contrary, it moves, and ſtirrs, and ſtrives, and diſquiets it: when loſſes and croſſes come, they break the frame and ſtrength of the outward man, but the *Inward man* is like the firm ground, let the winde blow never ſo violent, yet it moves not, it ſtands faſt.

Again in the abundance of outward things there is no true contentment, neither in the want of them; But where the ſtrength of the *Inward man* is, there is no cauſe of dejectedneſs, this difference we ſhall ſee in *Adam* and *Paul*: *Adam* though he was Lord of all things, and had the rule of all the creatures; Yet when he was weak in the inward man, what joy had he? nay what tear had he when he hid himſelf in the garden? Again look upon *Paul*, who in the want of theſe outward things is not dejected at all, as in *Acts* 16. It is ſaid that when *Paul* and *Silas* were in priſon in the ſtocks, the priſoners ſung for joy; Now what was the reaſon of it, but this, becauſe they were ſtrong in the *Inward man*, and therefore you ſee that all true peace is that which cometh from within, and when you rejoyce in that, your rejoycing is good, that is you ſtand upon a good bottom. Alas you think to have contentment in your riches but you will be befooled, they will deceive you. If you build upon them, you will build without a foundation and go upon another mans leggs. Now were it not far better for you to get leggs of your own, and to build upon a ſure foundation; And this you ſhall do if you ſtrengthen the inward man.

Acts 16.

Again conſider, if you do not ſtrengthen the *Inward man*, wicked thoughts will get ſtrength in your hearts, and evil actions in your hand swere it not better to be ſtrong in the *Inward man*, and to have Holineſs and grace in the heart:

heart; let this therefore move you to strengthen the *Inward man*. Thus much for the first motive.

The *second* motive to move you to strengthen the inward man is this, if you labour to strengthen the *Inward man*, you shall thereby please God, that is if a man had never so much strength, yet if it be not the strength of the *Inward man* he cannot please God. That is he cannot perform any holy duty in such a holy manner as God will approve of. And therefore the Prophet saith that God doth not delight in any mans leggs, that is, he cares not for any mans strength, be it never so great or excellent, except it be the strength of the *Inward man*, and on the contrary he regards the holy man with his strength, though outwardly weak, as in *Isai.* 57. *I will dwell with him that is of an humble and a contrite heart.* That is, he that is of a contrite spirit, he is spiritually strong, therefore I will dwell with him. 2. *Motive.* Isai. 57.

What is the reason that men seek so much the favour of Princes and great men but because they may be exalted unto honour? Wherefore then should we not much more labour to have favour, and to be in familiaritie with God who is the Kings of Kings and Lord of Lords, who hath power to exalt one and to pull down another. Now if we would but bring our hearts to believe this, that instrengthning the inward man we should get and grow in favour with God, then men would be stirred up to set upon this work.

But withall you must know that by the strength of this *Inward man* you do not please God by the way of merit: for so Christ onely, and none but Christ pleased God. But when you strengthen the *Inward man* you please God by way of object: you chuse grace and favour and holiness above all things; Merit was the Argument that Christ useth unto his Father to glorifie him, *John* 17. *Father I have glorified thee on earth, I have finished the work, therefore glorifie me*: That is I have merited this at thy hand that thou shouldst glorifie me because I have perfectly John 17.

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pleaſed thee in doing thy will. Again it is the Argument
Johu 14. that Chriſt uſeth to his Diſciples in *John* 14. *Herein is my Father glorified, in that you bring forth much fruit*: That is when you grow ſtrong in the *Inward man*, and can bring forth fruit according to his will, you pleaſe God, and therefore it is that the Scripture ſets forth the members of Chriſt by the Olive tree, and to ſweet oil, the one full of fatneſs, the other full of ſweetneſs, ſo the *Inward man* makes a man fat, that is rich in grace, and like oil, as the nature of it is to cheer, and beautifie the countenance: ſo doth grace, it ſweetneth the ſoul, and makes it beautiful unto God, therefore let this move you to ſtrengthen the *Inward man*, that thereby you may pleaſe God.

The *third* Motive to perſwade you to ſtrengthen the *Inward man* is this, becauſe this inward ſtrength drawes on
3. *Motive.* the outward ſtrength more proſperous: Now who would not thrive in the things of the world? but if you turn it, the contrarie will not hold ſo: for the outward ſtrength will not draw on the inward ſtrength, therefore our Saviour ſaith, *Seek ye firſt the Kingdom of Heaven, and the Righteouſneſs thereof and all other things ſhall be added unto you*, That is the way for you to thrive in the outward man is to get ſtrength in the *Inward man* firſt, ſeek you *firſt* Chriſt, and grace, and Holineſs, and then the effect will follow: *all things*. That is, whatſoever you ſhall ſtand in need of ſhall be given you. And in the
Iſai. 48. 18. 48. of *Iſaiah* 18. as the Lord ſaith, *Oh that my people had but a heart to conſider*; That is, oh that my people would but be wiſe, firſt to ſtrengthen the *Inward man* and then, as it followes, your *Proſperitie ſhould be as the floods*, That is then your outward ſtrength ſhould abound like floods. Again
Prov. 22. in *Prov.* 22. the wiſe man ſaith that *the reward of Holineſs is riches, and honour, and life*, That is he that is ſtrong in the *Inward man* ſhall have whatſoever may be neceſſary or good for the outward man, and therefore we ſhould ſtrive to grow ſtrong in the *Inward man*, That is to be full of grace and ſpiritual wiſdom, eſpecially againſt evil dayes,

dayes, that when they come we may have strength to bear them.

Now the inward man will bear a mountain of affections, and reproaches, which will presse and squeise the outward man to powder. *A sound heart will bear his infirmities, but a wounded conscience who can bear* ? That is if the inward man be weak, who can bear the burthen of afflictions, and the like; but if the *Inward man* be strong then the *will* will bear a part, and the *affections* will bear a part with the Conscience, and so the burthen will be the lighter; but if you be not strong in the *Inward man*, it is impossible that you should bear them, therefore let us not busie our selves about Phantasies and vain things that will stand us in no stead, but let us labour to strengthen the inward man.

The *fourth* Motive to perswade you to strengthen the *inward man* is, because a man is that which he is in the *Inward man.* A man without the *Inward man* is but a scabberd without the sword, that is worth nothing, and therefore the wise man saith, that *The righteous man is more excellent then his neighbour*, That is the excellencie wherein he doth exceed him is the *Inward man*, and therefore Christ in the *Canticles* when he would set forth the excellencie of his spouse, he saith that *She was fairer then the daughters of men*, That is shee is fairer because she is more excellent to the *inward man*, she is *All glorious within: Psa.*45. That is the holy man doth as far exceed the natural man in beauties, as pearls do exceed pebble stones, as gold excels brass, or silver copper: I know that every one doth desire to be in some excellencie, I say it is a propertie in nature to seek for some excellency. Then is it not the best wisdom to seek it in the best things, that is in the inward man? Now as there is means to be rich in the outward man, so there is means to be rich in the inward man. Therefore I beseech you use the means that you may be rich in grace and Holiness. In the *Prov.*30.4. The wise man sets forth the excellencie of that man that is strong

4. *Motive.*

Psal.45.

Prov.30.4.

in the *Inward man*. *There are four things ſaith he that are*
Prov.30.4. *excellent: a Lion, a hee goat, a grey Hound and a King, before whom there is no ſtanding*; firſt he is a Lion, That is he is ſtrong in grace; ſecondly he is a grey hound, That is he is ſwift in the performance of all holy duties: Thirdly a hee goat, ſerviceable to God and profitable to the Church; fourthly a King to rule, and over-rule his luſts. Every ſpiritual man is a King becauſe he bears rule in the inward man; but it is not ſo with a wicked man, his luſts rule him that he is a ſlave, and not a King, and therefore the Apoſtle ſaith: *let not ſin reign in your bodies to obey it in the luſts thereof*: That is; if it once reign, it will rule, and if it rule, you muſt obey whatſoever drudgery or ſlavery is injoyned you. Therefore labour to get ſtrength in the *Inward Man*, And know alſo that you ſhall not only be free from the ſlavery of ſin but you ſhall alſo keep your excellencie. And therefore it may be ſaid of every one that is weak in the
Gen.42. inward man as *Jacob* ſaid of *Reuben* in the 42. of *Geneſis*, *Thou art become as weak as water*: That is, thou waſt that which thou art not now, thou waſt excellent, but now thou haſt loſt it.

So I ſay unto you, if you loſe the ſtrength of the inward man you will loſe your excellency. Now no man would willingly loſe his excellencie; if you would not loſe, you muſt keep ſtrength in the inward man: In the 1. *Pſal.* the
Pſal 1. Pſalmiſt ſets forth the excellencie of that man that is ſtrong in the *Inward man*; *He ſhall be like a tree that is planted by the rivers of water*. *Firſt* he ſets forth the propertie of the ſpiritual man, he ſhall be green, *ſecondly* he ſhall be as a tree *planted*, that is that ſhall not eaſily be plucked up. *Thirdly* his perpetuitie: his branches ſhall ſhall never wither, That is he ſhall never grow unſeemly. *Fourthly* his fruitfulneſs; he ſhall bring forth fruit in ſeaſon that is he ſhall be fruitful in grace. But on the contrary, when a man grows weak in the *inward man* it will be far otherwiſe with him, he will be like a tree that hath loſt both

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sap and root, leaf and fruit, set in an barren soil with withered branches and fruitless, fit for nothing but the fire: but if a man can keep the strength in the *Inward man*, neither reproach, disdain nor shame or the Divel shall be able to make a man miserable, Therefore keep the vigour of the *inward man* safe, whatsoever becomes of the outward man. And there is good reason why you should keep the *inward man* safe, because it keepes the soul and directs it to that right end. In the 1. *Eccles.* The wise man saith *all things are vanitie* and vexation of spirit, That is when a man loseth his happiness in the *Inward man*, Though he keep the outward man secure, yet it is but vanitie and *vexation of spirit.* That is he goes besides the rule he should go by: For there is a rule unto every creature that he is to go by, And the nearer the creature comes unto the rule, the more excellent is the creature, but if it go besides the rule it looseth its excellency. As for example the fire and water they are excellent creatures if they keep to their rule, But if they exceed their rule, they become hurtful; so the rule of the soul is the law put into the *Inward man*, And the closer you keep to this, the more excellent you are. Therefore that you may keep your excellency, which you cannot do except you strengthen the *Inward man*, let this move you to a diligent attendance to it. Eccles. 1.

In the *third* place this may serve for direction, for you may say unto me, you have shewed us what this inward man is, And the differences betwixt the inward strength and the outward strength, And you have also laid down Motives to move us to strengthen the inward man: But alas how shall we strengthen the *Inward man.* 3. *Use.*

To help you in this work I will lay down some means, by the use of which you may be strengthned. But before I come unto the particulars it will not be amisse to stand upon the general, That is to perswade you a little, to desire to be strong: for if you could but bring your hearts unto this, but desire to be strengthned, it will be a great

means to move us to prevail againſt whatſoever may ſeem to hinder us from it. I ſay if you did but deſire it, that is if you did but know the excellency of the *Inward man*, it would work a holy deſire in you, and a true deſire will let no means eſcape that will further a man. This is the ſame means that Chriſt uſeth to his Diſciples when he would have them in love with faith, If *you have* faith ſaith he, *but aſmuch as a grain of Muſtard ſeed, you ſhall be able to remove mountains.* That is if you did but know the excellency of this grace of faith you would deſire it, and if you did but deſire it you would never reſt till you had got it; ſo if you did but prize grace and the worth of the *Inward man* at a high rate, you ſhould be ſure to gain it. Therefore you know the promiſe in the 5. of *Matthew, Bleſſed are they that hunger and thirſt after righteouſneſs for they ſhall be ſatisfied.* Therefore if you would but bring your hearts unto this frame as to hunger after the ſtrength of the *Inward man*, you ſhall have it, or if you can but bring your hearts to this temper as to deſire and ſeek after the ſtrength of the *Inward man*, you ſhall find it; as in *Prov.* 2.7. *If thou ſearcheſt for her as for ſilver, and diggeſt for her as for hidden treaſure then thou ſhalt find her.* That is, if thou didſt but eſteem the *Inward man* as men do ſilver, and prize it, as a rich treaſure at a high rate, Then the effect would follow you, ſhall find it. So then if you will deſire ſalvation, and happineſs, and the ſtrength of the *Inward man*, you ſhall have it, for you will never thrive in grace until you have a deſire to thrive: grace will not grow till there be a deſire wrought in the ſoul, for when men do not delight in the *inward man*, they never grow in grace and holineſs. That is they are not as trees planted, that bring forth ſeaſonable fruit, but are barren; do what you will to it, the ſoul is naught, for the ſpirit hath not yet tilled the heart, and ſown in it the firſt beginning of the ſeed of grace which is an earneſt deſire after it. Now as it is good in the bodily ſickneſs to know the means of recovery, ſo in the

Matt. 5.

Prov. 2.7.

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sickness and weakness of the *Inward man* it is good to know the means by which it may be strengthned: Therefore we will come to the particular means for the strengthning of the *Inward man*.

1. *Means.*

The *first* means to strengthen the *Inward man*, is to abound in spiritual knowledge, because the more knowledge the more strength; for the spirit of Divine truth is the strength of the soul: for as the soul is unto the body, so is the word unto the *Inward man*: the body is dead without the soul, not able to do any thing, so the *Inward man* without the spiritual strength, which is wrought in the soul by the saving knowledge of the word is nothing but weakness. Therefore the Apostle saith 1 *Pet.*2.2. *As new born babes desire the sincere milk of the word that ye may grow by it*, That is knowledge in the word will make you grow strong in Christ; The contrary to this we see the Apostle upbraids the *Corinthians* with: 1 *Cor.*3.1. And in the *Heb.*5.13. because they were weak in knowledge he calls them *babes*; for saith he, *He that is not expert in the Word of Righteousness, he is a Babe.* Therefore labour to abound in spiritual knowledge that you may be strong in the *Inward man*: I presse this the more, because I fear many of you are weak, because you are ignorant, That is you want this spiritual knowledge; you know in our ordinary talk we count ignorance folly, That is, when a man doth any thing that he should not do, or would not do, if he did but understand himself; we say that man is weak in judgement, or it is folly: surely this weakness in the *Inward man* is folly indeed, and a man cannot shew his weakness more then to be weak in spiritual knowledge. And yet you must know that a man may have much knowledge, that is worldly knowledge, and the notional or speculative knowledge of Divine truthes, and yet be but weak in the *inward man*, for there is an artificial knowledge which fills the brain, but the spirit goes no further and descends no lower, That is, it doth not sanctifie that knowledge in the heart, and the *inward man*,

1 Pet.2.2.

1 Cor.3.1.

Heb 5.13.

Again there is a knowledge of the ſpirit or experimental, which is an operative knowledge and goes along with this other knowledge, and bends it to Sanctification, and is practical: but yet you muſt know, I ſay before you can be ſtrong, there muſt be ſome proportion between the ſpiritual knowledge and the ſpiritual ſtrength, as for example, one man eates and is fat and luſty, another man eates and is ſtill lean: ſo ſome have as much as others have, and yet are not ſo ſtrong as others. And yet we ſay not but as the lean man is ſtrengthened by the meat he eates: ſo he that hath weaker knowledge is ſtrengthened by it: but where the Lord works by his ſpirit the greateſt knowledge, accordingly ſtrength is increaſed. Therefore I beſeech yon labour for a full meaſure of ſaving knowledge, that is, for a working, purging, operative and powerful knowledge, And this I do not onely ſpeak unto you that are weak, but alſo unto you that are ſtrong, that you be careful to adde unto your knowledge, for what is the reaſon that you do not grow in grace, but becauſe you are not careful to adde more knowledge unto that which you have?

It may be you pick ſome good thing from ſome Sermons, or from ſome good books, but preſently you forget them, you do not make it your own by Meditation, it ſlips out of your memory again, and ſo doth you no good: but if you would be careful to adde unto it, you would grow ſtronger in the *inward man* then you do. And here is the miſery of us that are ſpiritual Builders: other Builders when they have built a houſe, the owner lookes to it himſelf, and keepes it in reparations: but when we have done what we can to build up in the *inward man*, and think that you will put to your hands your ſelves; when we are to further the work of grace, you begin to pull down your buildings again your ſelves by your ignorant and looſe lives, That is by following your pleaſure, your ſporting and gaming, and prophaning the Lords day. Therefore you muſt labour to grow in know-

knowledge if you will grow strong in the *inward man.*

The *second* means to be used, if you would grow strong in the *inward man* is this: you must be diligent in the use of all means, as the wise man saith, *The hand of the diligent maketh rich:* so where there is much diligence in the use of the means of grace, there is much strength in the *inward man:* no men get spiritual strength, but they that are diligent, And therefore this is the reason that men are not strong in the spiritual strength, because like the sluggard you are not diligent in the use of the means. That is, you take no pains for grace, and therefore it is that you get no increase: for according to the proportion of your pains, so is the *inward man* strengthened, And as you use them more diligently, so you find the strength of them more operative and powerful: for it is in the soul as it is with the body: If you be not diligent and careful to feed the body, it will wither and consume away, and grow weak, so if you feed not the soul diligently, and use the means constantly, you will breed weakness in the soul, and the more remisse and secure you are in the performance of holy duties, the weaker you are.

It may be you think it will not weaken you to omit private prayer: but omit it once, and it will make you careless, and the more you neglect it, the more unfit and undispos'd will you find your selves when you would, and your strength will abate. Or you think you may prophane one Sabbath, or you may take your pleasure immoderatly sometimes: but beloved it will make you secure, That is the more a man doth in this kinde the more he may do, For this is true in every act; every act inclines a habit, and a habit brings custom: so it is as true in good things, the beginning of good things brings many particular good things, And therefore if you can but get your hearts in a frame of grace, you shall find a supply of grace: because Christ saith, *unto whom soever hath unto him shall be given;* That is, he that hath grace, & is careful in the use of the means, by Gods appointment he shall thrive in holi-

holineſs, for if you once get but the beginnings of ſaving grace, and be induſtrious, and careful to imploy them, then you will in time grow ſtrong: you know what Chriſt ſaid unto the ſervant that had uſed his *Talent* well: he had *more given* him.

So if you be diligent in the uſe of the means, the *inward man* will grow ſtrong: but for the uſing of the means obſerve theſe *Rules*.

1. *Rule.* The *firſt* Rule that I would have you obſerve, if you would have the means effectual, is this: you muſt uſe all the means. If you uſe but part of the means you will not grow ſtrong: for as it is with the body ſo it is with the *inward man*; for the health and growth of the body a man will uſe all means, labour and recreation. In health, for the whetting of the facultie; *Phyſick* in ſickneſs. In a word he will uſe every thing that he may ſtrengthen the body. Thus you muſt do for the ſtrengthening of the *inward man*, you muſt uſe all means, As hearing of the word, receiving the Sacrament, prayer, Meditation, conference, Communion of Saints, particular reſolutions to good, or elſe the *inward man* will not grow ſtrong; Theſe are the food that the *inward man* feeds on: It is with the *inward man* as it is with a plant: If you would have a plant to grow, then you muſt ſet it in a good ſoil, you muſt dig about it and dung it and water it; but if you be careleſs where you ſet it, it will not proſper and thrive: even ſo if you do not add fatneſs of ſoil to the beginning of grace, That is if you do not uſe all the meanes, As the Communion of Saints, and prayer, and hearing of the word; the *inward man* will not grow ſtrong, but wither and die that is you will be dwarfes in grace and holines.

2. *Rule.* The *ſecond* Rule, if you would have the means effectual, is this, you muſt look that you perform holy duties ſtrongly: for then the means do ſtrengthen the *inward man* when they are done with ſtrong affections, That is when a man uſeth them not remiſſely and coldly: for remiſſe actions weaken the habit: As for example take, water

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that is exceeding hot, and put cold water to it, and you will weaken it; so perform Holy duties and use the means of grace remissely; and they will weaken the habit to good, that is it will work an indisposition in the soul. Therefore do them strongly, with much zeal and fervency of affections that the *inward man* may grow strong by the performance of them.

The *third* Rule if you would have means effectual, Then you must be constant in the use of the means; for what is the reason there is so little thriving in grace, that men remain cripples in grace, but because they use the means of grace but by fits and halfes; That is they are not constant in a good course of life, they are still off and on: they shoot sometimes short, and at other times they hit the mark, That is they come seldom unto the means: Now and then they pray, and now and then they use the Communion of Saints; Now this inconstancie disableth the facultie, and weakens it, And therefore it is impossible you should thrive in grace except you be constant. The Apostle *James calls them unstable men*; That is let these never think to receive strength in the inner man till they come to more constancie in good. Therefore labour to be constant in Prayer, in hearing, in Meditation, in the Sacrament, and in conference, which if you be not: you will not grow strong in the *Inward man.* 3. *Rule.*

The *fourth* Rule, if you would have the means effectual is this, you must take heed of depending on the means without an eye to God in them; For know that the means without God is but as a pen without ink, a pipe without water, or a scabberd without a sword, That is they will not strengthen the *inward man* without God: for it is the spirit that puts life in the means: And yet you must not cut off the pipe from the well head, that is you must not depend upon God without the use of the means; but you must use both: First seek unto God, and depend upon him for the strengthening of the *inward man*, and withall use the means constantly, because, as water is carryed 4. *Rule.*

from the well head through the pipe; And so from the pipe to many places: so the means are as pipes to conveigh graces unto the soul, therefore use them, and cut them not off by carelesnes: if you do you will cut off the strength of the *inward man*.

3. *Means.* The *third* means if you would strengthen the *inward man* is. You must get rectified judgements; That is, you must see that your judgements be right, for men do deceive themselves in their judgements; they think that they have strong judgements, and that they are able to judge of things, when indeed, they are marvellous weak; And that you may not deceive your selves I will lay you down some signes of a rectified judgement.

1. *Sign.* The *first* sign of a rectified judgement is this, you shall know it by your constancy. That is, so much constancie in good, and so much is your judgement rectified: And on the contrary so much inconstancy, and so much weakness. As for example, when a man hath propounded a rule to himself & is not constant in it, it argueth that he is weak in his judgement, because he keepes not close to the Rule; That is, there are stronger or more arguments to the contrary, which makes him to fall away, and not sit down by the Rule; That is he is posed, because he is but weak in judgement: As for example suppose a man should come and proffer a man an 100. pounds not to leave such a practise, And another man should come, & offer him two hundred pounds to leave it. If the man be weak in judgement he will be drawn by the greater reward though it be to his hurt. Therefore if you would not be beaten off, and made to sit down by stronger Arguments, then you have in your selves, then you must get your judgements rectified, which you shall know by your constancy in Holy duties, or whether a little profit or pleasure will draw you away: if you do, whatsoever you think of your selves: your judgements are weak.

2. *Sign.* The *second* sign whereby you shall know whether your judgements be rectified, is this, examine whether your

Passions

Passions be strong. Strong sinful passions argue a weak judgement; when the passions of a man are strong, it weakeneth the understanding, and therefore *Paul* in the *Acts* 14. when they would have made him a God he cries out. *We are men subject to like Passions as you are*, That is full of weakness. As if he should say; your vehement passions in this thing proves your weakness of judgement. Therefore labour to have strong affections to good: for the strength of affections come from the *inward man*: Again the strength of the affections shew the abiding of the spirit in the soul. As in the 1 *Sam.* 11.6. it is said that *The spirit of the Lord came upon Saul and he was angry.* That is his affections were strong for Gods glory. And in the *Acts* 4.32. *After they were filled with the Holy Ghost they spake boldly*; That is they had strong affections for Gods glory; And therefore the spirit is compared to fire and oil: for fire that burns and consumes, and oil that mollifies and softeneth: so doth the spirit, therefore examine whether you burn in the *inward man*, That is see whether you have strong affections to good, if not your judgements are weak, And again see what cheerfulness you have, examine whether your hearts are soft, tender and plyable, then it is a sign the spirit is there; It is true a strong man may have passion, but it is but now and then, that is, it continueth not, it is not alwayes, yet so much passion as he hath, it is so much weakness in him, therefore labour to overcome your passions.

1 Sam. 11.6.

Act. 4.32.

The *third* sign whereby you shall know whether your judgements are rectified or no is this, Examine what contentment you have to bear losses and crosses, I gather this out of the *Phil.* 4. I can (saith the Apostle) *want and abound, I can do all things through Christ that strengtheneth me*; examine then whether when you are abused and reproached for Christ whether you can bear it patiently; that is, can you be content to suffer reproach and disgrace for Christ? if you can; then it is a sign that you are strong in judgement: if not you are weak whatsoever you

3. *Sign.*

Phil. 4.

Prov. 17. think of your ſelves. In the *Prov.* 17. ſaith *Solomon: A wiſe man is known by his dignitie:* ſo I may ſay a man that is ſtrong in the *inward man* is known by his beariug of reproach, without ſeeking for revenge again; this man is ſpiritually ſtrong in judgement. Therefore try your judgements by your contentedneſs, and ability to bear the reproaches of Chriſt.

4. *Sign.* The *fourth* ſign whereby you ſhall know whether you have rectified judgements is this, examine whether you find your ſelves eaſie to be deceived: if ſo it is a ſign that you are weak in judgement. And therefore this is the Argument that *Paul* uſeth to women, that they ſhould not uſurp authority over the man, 1 *Tim* 2 12. *I permit not a woman to bear rule, becauſe ſhe was firſt deceived,* That is ſhe is eaſilier deceived then the man in the judgement between good and evil. As for example, a man that is weak in judgement is like a childe, and you know children will be won with Counters & feared with bugbears: ſo if you love the world and the things of the world, and are won by them, and feared with the loſſe of them: you are weak in judgement, That is you are weak in the *inward man.* Again in things that are good in themſelves: if you uſe them immoderately, and then ſeek to excuſe them by putting a falſe gloſs upon them you are weak in judgement. As for example; In ſtudying the Law, the thing in it ſelf is good; but if you by ſtudying it ſeek to excuſe your ſelves from ſtrengthening the *inward man,* that you have no time nor leiſure; you are weak in judgement becauſe you are eaſie to be deceived. Therefore as you are affected with theſe things, and as they prevail with you, ſo you may judge of your ſelves.

1 Tim. 2. 12.

5. *Sign.* The *fifth* ſign whereby you ſhall know whether your judgements are rectified is this: examine whether you are in the times of tryal, as you are in theſe times; ſo you are either ſtrong or weak, and ſo God eſteems of you; for God eſteems a man ſtrong, as he is in the times of trial; Thus he approved of *Abraham,* for *Abraham* in the time of tryal

tryal was strong, and *Paul* in the time of tryal was strong, and therefore God set a price upon them: that is he prized them at a high rate. *Abraham* is his friend, and *Paul* is his choſen veſſel; and not only when the temptation is paſt, but when the temptation is preſent. Then ſee your ſtrength whether you have ſtrength to Maſter particular corruptions: if in this time you ſtart aſide, you have flawes and much weakneſs in you: That is you are like a broken bowe, that will ſerve for ſhew as well as the beſt, but when a man comes to draw it, then it breaks; ſo ſome men ſeem to be ſtrong in Chriſt till they are tryed; but when they are drawn up, then they break; That is, they have no ſtrength to withſtand ſin: And therefore it is that God many times ſends temptations and afflictions to try men; That is to ſee what is in them: whether they be ſuch as they ſeem or not: not that he knowes not before; but becauſe by his tryal others may know what they are, And here God makes a difference in tryals, ſome are tryed by ſmall, others by great tryals, partly becauſe Hypocrites may be known, and partly becauſe he may ſtir up the godly to get more ſtrength, As alſo warn them not to depend on their own ſtrength: therefore in the *Iſai* 40 laſt: *of ſtrong they became weak.* That is he that thought himſelf to be ſtrong in his own apprehenſion is weak, and thus much for the third means. Iſai. 40.

The *fourth* means, if you would grow ſtrong in the *inward man* is this: you muſt remove the excuſes and thoſe impediments which hinder the growth of the *inward man.* 4. *Means.*

The *firſt* hinderance is this, when you ſpend your ſtrength upon other things and not in the ſtrengthning of the *inward man*: therefore you muſt be wiſe to take away thoſe things that you ſpend moſt of your time about, and ſet them for the ſtrengthning of the *inward man*; This is the reaſon you grow not: all your time and affections are ſo after the things of the world, and how you may grow ſtrong in that, that you cannot minde heavenly things. 1. *Hind.*

Again you hinder the growth of the *inward man*, when you ſet your mind & affections upon baſe and vile things, this hindereth the growth of the *inward man*: ſuch a man is a weak man in grace. As for example, A man that hath mony to beſtow at market, if when he ſhall come there, he ſhall beſtow it upon bawbles and not upon the things he was ſent to buy, this man were a fooliſh man, eſpecially he knowing that he ſhall be called to an accompt for it how he hath laid it out: even thus and much more fooliſh are men, when they ſpend their time on their pleaſure and luſts which are baſe things, and not in ſtrengthning the *inward man*, they forſake a great prize that would inrich them, but becauſe they want knowledge, that is, they are weak in the *inward man*, They are not able to judge of ſpiritual things. Therefore never bragg of your ſtrength except it be the ſtrength of the *inward man*, and take heed of neglecting the time. *Paul* would have the gathering for the poor before he came, that that might not hinder him from ſtrengthning of the *inward man*, though that was a holy work. It was a good ſpeech of one after he had ſpent much time in writing about controverſies, at laſt concludes, I have (ſaith he) ſpent a great deal of time, but not in ſtrengthning the *inward man*; the Divel hath beguiled me, but he ſhall never go beyond me any more, that time that I have I will ſpend to another end. It were wiſdom in you to do the like. You that have ſpent and do ſpend your time upon trifles, and bawbles, that is, about your luſts, conclude that now for your time to come you gather your ſtrength, and bend all your labours and pains to this end for the ſtrengthning of the *inward man*, and ſay with your ſelves, we had a prize in our hands, that is, we had much time, whereby we might have ſtrengthned the *inward man*, but we had no heart, that is we were befooled, becauſe we did not know the excellency of the *inward man*, But we will do ſo no more; The time now that we have ſhall be how we may be ſtrengthned in the *inward man*, and grow in favour with God.

The

The *second* hinderance which must be removed, that is contrary to the growth of the *inward man* is strong lusts, that is, unmortified affections. There are inward hinderances, which must be removed before the soul can grow strong in grace, these venome the soul, and keep off the stroak of the sword; That is, It keepes the plaster from the sore, As for example if a man be wounded with an arrow, so long as the arrowes head is in the wound no plaster will heal it. Now as it is thus in the outward man, so it is with the *inward man*: if you retain any lust, that is any beloved sin, and so come unto the ordinances of God: you will come without profit, because the arrow head is yet in the wound, that is your lusts are unmortified, and so long you cannot be healed: this keepes the plaster off the sore. You know what pains the humors of the body will breed in a man when they gather into any part of the body, and how they will hinder the augmentation in other parts: so when these evil humours of the soul, gather together, and begin to reign, and bear rule in the soul, it is impossible that the soul should grow in holiness till they be purged away. Therefore be earnest with God to purge out those humours: whether they be profit or pleasure, or honour, or any thing, and in this doing you strengthen the *inward man*: and the stronger the *inward man* is the healthfuller the soul is. I say it is impossible you should thrive in the *inward man* so long as you retain any sin, and therefore our Saviour saith: *how can you believe seeing you seek honour one of another?* That is if you prefer, the love of profit and reputation, and credit in the world before grace, how can you believe? that is how can you be strong in the *inward man*?

The *fift* means to strengthen the *inward man* is this: you must get spiritual courage and joy; That is you must get joy in the new birth. The contrary to this is Discouragement, And again nothing so available to make a man strong as courage and joy; This was the means 5. *Means.*

that

that *Nehemiah* uſed in the 8 of *Nehe.* when he would build up the walls of Jeruſalem he ſaith, *Be not diſcouraged nor ſorrowful, for the joy of the Lord is your ſtrength: Nehemiah* had a great work to do, and what argument uſeth he to make them to hold out, but this to be full of comfort and joy? That is: if you hold your courage you will hold your ſtrength, and then the work will be eaſie unto you. And this we ſee by experience, That great courage where there is but little ſtrength will do more then great means with little courage. *Joſhua* can do more with a ſmall army full of courage then with a great army with little courage.

Again I ſay to thoſe that are travelling towards Heaven, take heed of giving diſcouragements unto any; for this is the property of the Divel to diſcourage men, And therefore this is one way whereby he makes men to doubt of their ſalvation by affrighting them, making them to queſtion Gods love towards them in Chriſt, that he may perſwade them the way to Heaven is narrow and hard, and that God is pure and juſt withall, And thou art full of ſtrong luſts and ſhall never ſubdue them: it will be in vain for thee to ſet upon them: hereupon a man is ſo diſcouraged, that he neglects the mortifying of ſin. But be not diſcouraged, for know that ſtrength to reſiſt the leaſt temptations is not of your ſelves. That is, it is not your own, it comes not from any power of your own, but it is by the ſtrength of another, Then for your comfort know that he that gave you power over a ſmall temptation is alſo able and willing and will certainly help you againſt a raging luſt.

And ſo likewiſe for the performance of Holy Duties: though you find your ſelves indiſpoſed to pray, to hear, or the like, you know that it is God that fits the heart: that is he can of unfit make it fit, of unwilling make it willing, and remember the promiſe in the *Luke* 11 14. *He will give the holy ghoſt to them that ask him.* That is he will give ſuch a ſupply of grace, that he ſhall be enabled

Luke 11.14.

to

to withstand any temptation; Therfore if you would grow strong take heed of discouragement, and let one Christian take heed of discouraging another by any speech, action or behaviour, And let Ministers take heed of discouraging their flocks: for it is the propertie of false prophets to discourage the people from God; And this is the sin of this Land, especially of prophane people that never think themselves well, but when they are casting reproachfull speeches against those that labor to strengthen the *inward man*; But this discovers a great deal of corruption in them, and it is a means to pull down the judgements of God upon them: But take heed of discouragements: That is be not cast down when you meet with such as will revile you and speak evil by you, this will weaken the *Inward man*.

The *sixt* meanes to strengthen the *inward man* is this, you must get faith, That is, you must labour to be strong in the Lord, you must go about all things with Gods strength, and not your own, and therefore the Apostle saith, *when I am weak then I am strong*: in the 2 *Cor.* 12. *I rejoyce in my infirmities, that the Power of God may be seen in my weakness*: That is, I rejoyce in those infirmities that discover my own weakness to God, that I may not put any confidence thereby in my self. Again *I rejoyce in my infirmities and weakness*: That is because hereby I feel my weakness, that I may go out of my self, and depend wholly upon God. Therefore when you go about any business, or perform any holy action unto God, As you must do it in faith, so you must renounce all strength in your selves, and then God cannot but prosper your business, or whatsoever good you go about, when you go about it with Gods strength as *Gideon* did. And on the contrary the Lord hath pronounced a curse against him that shal go about any thing with his own strength: in *Jer.* 17. *Cursed is that man that maketh flesh his arm.* That is, that goeth about any thing in confidence of his own strength without faith in God; Thus you see that if you would be strong in the *inward man*, you must get saving faith in Christ.

6. *Means.*

2 Cor. 12.

Jere. 17.

7. *Means.*

The 7. means: If you would grow strong in the *inward*

*man*, is this: you must get the spirit: all other means will nothing avail you except you get this: for this is that that makes them effectual, and makes a difference betwixt men: *Sampson* was strong and so were other men, but *Sampson* was stronger then other men, because he had the spirit, and it is said of *John* the Baptist that *he came in the spirit of Eliah*: That is he had the same spirit that *Eliah* had, and therefore he had the greater efficacie. If *John* had not had this spirit, he had been but as other men, therefore whatsoever you do, labour above all things to get the spirit, nothing will strengthen the *inward man*, except you have the spirit: It is the spirit that makes the *inward man* to grow strong. And thus much for the means for the strengthening of the *inward man*; And for this point: Now we proceed:

The next thing to be considered is the means which the Apostle layes down, whereby they may be strengthened in the *inward man*; Is, to have the spirit; *That he would grant you*, &c. *That you may be strengthened by the spirit in the inward man*: That is, if you would knowwhat would strengthen you, it is the spirit: hence note this point. That

Doctr. *Whatsoever saving or sanctifying grace, or strength of grace any man hath, It all proceedes from the sanctifying spirit*: I say all saving grace, all strength of grace comes from the Spirit; Yet do not mistake me, as if I did exclude the Father and the Son, for they work together in every act; The Father works not without the Son, The Son works not without the Father: The Father & the Son work not without the Spirit, neither doth the Spirit work without the Father and the Son: for what one doth, all doe: But I ascribe the work of sanctification unto the Spirit; because it is the proper work of the spirit, to sanctifie, and he is the strengthener of all grace; That is all grace comes from the Father: as the first cause of all things, And then through Christ by the Spirit Grace is wrought in the soul; Therefore those 3. distinctions of the Trinitie are good.

The

*The Father is of himself alone: the Son is of the Father, and the holy Ghost is of the Father and the Son:* That is the Holy Ghost proceeds from the Father and the Son, and is sent into the hearts of his children to work grace and holiness in them, and it must needs be so that the holy Ghost is the onely worker and strengthener of Grace, because proceeding from such an holy Fountain, as the Father, and the Son are, the fruit must needs be holy, and the way to get sanctification and holiness is to get the holy Spirit.

Now in that, that is sent to sanctifie, Two things are to be required;

1. *First* he that is sent to sanctifie must proceed from a holy Fountain; But the Spirit doth proceed from a most holy Fountain and pure, which is God; therefore it cannot chuse but be a holy work that he worketh.

2. The *second* thing that is required in him that is sent to sanctifie, is this, that he subsist in sanctification: That is, that he depend not upon another for sanctification; but that he be able to sanctifie of himself: Now this is the excellencie of the holy Ghost; He is sanctification and holiness it self, that is subsisting in sanctification, and abounding in holiness, And therefore able to strengthen the *inward man.* But that you may more fully understand this point I will shew you how the Spirit strengtheneth the *inward man,* working holines and sanctification: And this will appear in four things especially.

1. *Wor:* The *first* way how the Spirit strengthneth grace in the the soul, Is this, By giving unto the soul an effectual, operative, and digestive facultie, that is, by rearing the *inward man* in the soul, and setting up the building of grace; And this he doth by shedding abroad in the heart the blessed effects of grace into every facultie, even as the blood is infused into every vain, or as the soul goes through every part of the body, and so gives life unto it: so doth the Spirit go through all the parts of the soul by

infusing spiritual life and power into them; therefore the
Ephes. 4. Apostle cals it in the *Ephes.* 4. his *effectual* power: that is he hath such efficacie in working that he infuseth spiritual life into the soul.

2. *Wor.* The *second* way how the spirit strengthens grace is this, when he hath set up the building, and swept every corner of the soul; Then he enables the soul to do more, then it could do by nature: That is by putting new habits and qualities into the soul; As first when a man can do no more then a natural man can do by nature, then the spirit fortifies and enables the soul to act holily and spiritually. As for example, any hand can cut with a cheesil or the like instrument: But if he can by it make a picture; this is a work above nature, No man can do it unless he have Art and Time about it; so when the spirit comes into the heart then it makes a man to do more then he can naturally do.

Water you know of it self is cold, but if you would have it of another qualitie, then you must put a qualitie of fire in it: so the soul is dead and cold by nature: but if a qualitie of the fire of the spirit be added unto it, then it will be able to do more then it naturally can do: Therefore examine what new habits and qualities be in you: that is, whether you have new habits of patience, love, hope, experience, That is, as patience begets experience, and experience, hope: so where the spirit is it doth beget new habits and qualities in the soul: by which it is able to do more then naturally it can do: as I said, it first builds the house, and sweepes the rooms, and then it fills and furnisheth the Roomes with new habits and qualities of grace.

3. *Wor.* The *third* way how the Spirit strengthens grace is this, when it hath given us new habits, then it enables and helpes us to use those habits to good when we have them, for herein appears the power and the excellencie of the spirit, not onely to give spiritual life and strength, but also to enable us to the use of that strength for the strength-

strengthening of the *inward man.* There may be qualities and habits in the soul and yet want of power to use them. As for example a man that is asleep, he hath habits and qualities, but he wants power to use them, so it is with those that are not strengthened in the *inward man.* But he that hath the spirit, hath power withal to use those habits to good, therefore it is said that *They spake as the spirit gave them utterance*, that is they had power from the spirit to speak, to do and use those habits that were in them. Thus *Sampson* by the power of the spirit had power to use his strength, And in the *Acts* 4 32. it is said Acts 4.32. that the Apostles spake *boldly*; That is they had power: for you must know that there may be habits of grace in the heart and yet want of power, but when the spirit comes then it puts strength in the *inward man* to do; Thus it is said that the spirit *came upon Saul*, and he propheſied: That is, he was able to do more then before he could do, and yet know that you may have true grace, and yet now and then for the present want action, that is power to do, yet is but then when the spirit seems to absent it self from the soul, and this was that which the Apostle speaks of *Heb.* 12.12. *Brethren you have forgotten the Consolation,* Heb. 12.12. That is, your spiritual strength may lie hidden, dead, and forgotten, but the spirit will return, and then you shall finde good again.

The *fourth* way whereby the spirit strengthens grace in the soul; is by giving efficacie and power unto the means of growth, which is a special advantage for strengthening of the *inward man:* for as he sets up the building, and furnisheth the Roomes, and gives power unto the soul to use them: so that which makes all these effectual is this, when he gives power and efficacie unto the means that are for the strengthening of the *inward man*: Now you know that the word is the onely ordinary means to work new habits and qualities in us, that is to call us, and beget us into Christ, but if the spirit should not add this unto them, namely efficacie, they will never begetus into 4. *Wor.*

Chriſt, Therefore this is the means to make all effectual, that is it gives a bleſſing to the means of grace.

The word alone without the ſpirit is, as I told you, as a ſcabberd without a ſword, or but as a ſword without a hand, that will do no good though you ſhould ſtand in never ſo great need; therefore the Apoſtle joyns them together in the *Acts* 20. he cals it the *word of his grace*, that is the ſpirit muſt work grace or elſe the word will nothing avail you.

Acts 20.

Again prayer is a means to ſtrengthen the *inward man*: but if the ſpirit be not joyned with it, it is nothing worth, and therefore the Scripture ſaith, *Pray in the Holy Ghoſt*: That is, if you pray not by the power of the Holy Ghoſt, you will never obtain grace or ſanctification. The ſpirit is unto the means of grace, as rain is unto the plants, that is as rain makes the plants to thrive and and grow, ſo it is the ſpirit that makes the *inward man* to grow in holineſs. Therefore it is the promiſe which God makes unto his Church in *Iſai.* 44.3. *He will pour water upon the dry ground.* That is, the heart which was before barren in grace and holineſs, ſhall now ſpring up in holineſs, and grow ſtrong in the *inward man*, and this ſhall be when I pour out *my ſpirit upon them*, Therefore you ſee how the ſpirit doth ſtrengthen grace in the ſoul, by ſetting up the building of grace in the ſoul, and then by furniſhing the Roomes with new habits, and qualities of grace, And then by giving power unto the ſoul to uſe thoſe habits, And then by giving a bleſſing unto all the means of grace.

Iſai. 44.3.

*Uſe.* The uſe of this ſtands thus: If the ſpirit be the onely means to ſtrengthen the *inward man*, then it will follow that whoſoever hath not the Holy Ghoſt, hath not this ſtrength, And whatſoever ſtrength a man may ſeem to have to himſelf: if it proceed not from the ſpirit, it is no true ſtrength, bnt a half and counterfeit ſeeming ſtrength; For a man may thus argue from the cauſe to the effect: That that is the true cauſe of ſtrength muſt needs bring

bring forth ſtrong effects, And on the contrary, That which is not the true cauſe of ſtrength, cannot bring forth the effects of ſtrength; ſo that no natural thing can bring forth the ſtrength of the *inward man*, becauſe it wants the ground of all ſtrength which is the ſpirit: And therefore you may have a flaſh, or a ſeeming power of ſtrength, ſuch as the fooliſh virgins had in *Matth.* 25. which ſeemed to be ſtrong in the *inward man*, but it was but a feigned ſtrength, becauſe they had not the ſpirit: It is the ſpirit, that muſt give you aſſurance of ſalvation, and happineſs, And I have choſen this point in regard of the preſent occaſion, the receiving of the Sacrament, before which you are eſpecially to examine your ſelves whether you have this or no, which if you have not then you have neither ſtrength in the *inward man*, nor any right or intereſt unto Chriſt: for I may well follow the Apoſtles rule. It is the ſign of thoſe that are Chriſts, they have the ſpirit: In the 1 *Cor.* 2. 10. *The ſpirit ſearcheth the deep things of God, which he hath revealed unto us by his ſpirit.* And in the *Epheſians* 1. *You were ſealed with the ſpirit of Promiſe*; and in the *Rom.* 8. That they ſhould be *raiſed by the ſpirit which dwelleth in them*, and again, *As many as are led by the ſpirit of God, they are the ſons of God.* Thus you ſee that it ſtands you upon to examine your ſelves whether you have the ſpirit, but above all places there are 2. places which prove the neceſſitie of having the ſpirit. The one is this place which is my Text: *That you may be ſtrengthened by the ſpirit in the inward man*; and the other place is that which Saint *John* hath in the 1 *Joh.* 3. 14. *By this we know that we are tranſlated from death unto life, becauſe we love the Brethren.* That is, if we be united in the bond of love, that is a ſign that we have the ſpirit, and having the ſpirit it is the cauſe that we are tranſlated, that is, changed, we muſt be changlings from ſin to grace, before we can be ſaved. Therefore examine, what effectual ſpiritual ſtrength you have: what ſpiritual love there is amongſt you; And ſo accordingly you may judge of your eſtates

Mat. 25.

1 Cor. 2. 10.

Epheſ. 1.

Rom. 8.

1 John 3. 14.

whe-

whether you have any right or intereſt unto Chriſt, And that I may help you in this thing I will lay down ſome ſigns by which you may know whether you have the ſpirit or no.

1. *Sign.* The *firſt* ſign whereby you ſhall know whether you have the ſanctifying ſpirit or no is this: if you have the ſanctifying ſpirit you will be full of fire; That is, it will fill you with ſpiritual heat and zeal, now if you find this in you, then it is the ſanctifying ſpirit and therefore Matt. 3. *John* ſaith of Chriſt in *Matth.* 3. *That he will baptize them with the ſpirit and with fire*; That is, he will baptize them with that ſpirit, whoſe nature is as fire, that will fill you full of ſpiritual heat and zeal, and therefore it is ſaid in Acts 2. *Acts* 2. that they had *tongues as of fire*, And again it is ſaid, *That the Apoſtles were ſtirred up with boldneſs to ſpeak*; That is, when they ſaw God diſhonoured, this ſpirit kindled a high zeal in them, that is, ſet their hearts on fire: it ſet their tongues on fire: when the ſpirit enters into the heart of a Chriſtian, it will fill it full of zeal: the heart, the tongue, the hands, the feet and all the reſt of the parts will be full of the heat of the ſpirit: for it is impoſſible that any man ſhould have true zeal except he have the ſpirit. Therefore it is ſaid that they ſpake with *New tongues as the ſpirit gave them utterance*, that is they ſpake with a great deal of zeal of another nature and qualitie then they did before.

Well then examine what heat and zeal you have in your actions: ſo much heat, ſo much ſpirit; *He ſhall Baptize you with the ſpirit and with fire*; That is. if you have the ſanctifying ſpirit you ſhall know it by the zeal that is in you in the performance of holy duties.

Therefore I ſay it is an excellent ſign, whereby a man may know, whether he hath the ſpirit or no: Now that a man may know by this, I will make it clear by this example. Take a bottle that is full of water, and another that is full of *Aqua vitæ*, look upon them outwardly and they are all of one colour: but if you taſt them, the one is

hot

hot and lively: the other is cold and raw: So look unto the formal outward actions of wicked men, they have the same colour which the actions of holy men: but if you tast them, that is examine their lives, and search into their hearts you shall find a great difference; It may be they may seem to have light and heat in them, but they want this Spirit; for they have neither a loathing of sin nor power to resist sin. They may put a false colour upon their actions but it will not hold, And by this they may restrain lusts for some end; they cannot Master and subdue them: and it may heat a part of his heart, but it cannot heat all his heart: But where the sanctifying Spirit comes, it heats all the soul: That is, it kindles a holy fire in all the faculties to burn up sin that is there. Therefore this was the difference between *John* the Baptists Baptisme and Christs; *John* could baptize them with water, but Christ with the Spirit and with fire. Therefore examine what heat there is in you against evil, and what zeal there is in you to good: Are you cold in prayer, in conference, in the Communion of Saints? it is a sign that you have not the Spirit: It may be you read, hear, pray and confer; but see with what heat you do them; is it with you in these things as the Apostle would have you to be in earthly things in the 2 *Cor.* 7. 30. 31. *To sorrow as if you sorrowed not, to use the world as if you used it not*; That is, do you perform holy duties with that coldness, as if you cared not whether you did them or did them not? Do you hear, as if you heard not, and do you receive the Sacrament as if you received it not; do you pray, as if you prayed not? do you love, as if you loved not? then surely you have not the Spirit; And on the contrary if you find spiritual heat and zeal in you, a nimbleness and quickness to good: it is a sign that you have the Spirit: for it is the propertie of the Spirit to heat the soul; therefore the Prophet saith, *The zeal of thy house hath even eaten me up*; That is I have such a measure of zeal wrought in me by thy Spirit that I cannot see thee in the least measure dishonoured but I must burn with zeal: Therefore examine your selves what zeal

2 Cor. 7. 30. 31.

you have for God and godlineſs. Are you hot for the things of this world, and cold for grace and holineſs? Then whatſoever you think of your ſelves yet, you have not the ſanctifying Spirit. There is not a holy man or woman, that belongs unto Chriſt, but they have this holy fire in them: And yet I would not have you to miſtake me, as if every Chriſtian did attain unto the like heat and zeal as others do, for you muſt know, that ſome have more, and ſome have leſſe, according to the meaſure of the ſanctifying Spirit that they have: but this you muſt know, that you muſt be full of heat, full in ſome meaſure, anſwerable to the meaſure of the ſanctifying Spirit: but if you find no heat at all in you: then you have not a grain of the Spirit in you; Not to be hot is to be luke warm: and luke warmneſs is that which God hates: it is a temper mixt of both heat and cold: loathſome to nature, and odious to
Revel. 3. God, and therefore in *Revel.* 3. *Becauſe the Laodiceans were neither hot nor cold, but luke warm*, that is, they had neither heat to God: nor were ſo cold as to forſake the Truth; That is, ſin and holineſs ſtood in arbitration together and they had as good a minde unto the one as unto the other; Now becauſe it was thus with them, therefore ſaith God *I will ſpew them out*: and in the next verſe he exhorts them *To be zealous and amend*: That is except they labour to be hot in the Spirit, they cannot be ſaved.
Titus 2. Again in *Titus* 2. it is ſaid by the Apoſtle, *That Chriſt died that he might purchaſe to himſelf a people zealous of good works*, that is, this zeal muſt not be a conſtrained zeal but a willing zeal; And if there were no other motive to move men to be zealous but this, becauſe Chriſt came to redeem them for this end that they might be *zealous* of good works for his glory: if there be any ſpark of the fire of grace in us, it will burn at Chriſts diſhonour: And if Chriſt came to this end to make men *zealous*: then ſurely Chriſt will not loſe his end: but they that Chriſt will ſave ſhall be *zealous*. Therefore I beſeech you labour to be ſtrong in the *inward man*, and labour to get the Spirit that

you may be *zealous*. But alas men think that they have drunk too much of this cup of giddineſs; That is they think they need not be ſo *zealous* as they are; but I ſay if you be not, it is a ſign that you have not the Spirit; eſpecially it ſtands men now upon, if they have an holy zeal in them to ſhew it. I ſay it is time you ſhould, when you ſee ſuch halting between two opinions: ſhew your zeal by hating and abhorring Poperie, and labouring to draw men from it, eſpecially now when we ſee men ſo deſirous to go into *Egypt* again: which is to be lamented in theſe dayes: for which the Lord hath ſtretched out his hand againſt us; But where is our zeal? That is what ſpiritual heat is there in us? where are thoſe men that at ſuch a time would have been hot and zealous? where are the generation of theſe men? ſurely they are all gone, for there is no heat nor zeal left: It is true we abound in knowledge: that is we have the ſame knowledge that they had, but we want their zeal and Spirit: and we have the ſame gifts, but we want their ſpirit; Therefore let us now ſhew our ſelves to be in the Spirit: that is to have the Spirit in us by our zeal againſt evil.

But you will ſay that many holy men that have the Spirit yet they are not ſo hot and zealous againſt evil but are marvellous mild and patient. *Object.*

*Firſt*, to this I anſwer; that holy men may have pits wherin they may be faln, I ſay they may have droſs as well as gold, and hence they may be driven through a ſtrong paſſion and luſt, not juſtly to ſcale ſins aright, whence ariſeth remiſſineſs, and neglect, both in doing good and reſiſting evil; But this in a regenerate man I call but a paſſion, becauſe it continues not; for prayer and the Preaching of the pure word will recover this again: that is it will recover his ſtrength, and make him zealous againſt ſins. But if you ſee a man (what profeſſion ſoever he makes of Chriſt) that can wink at ſin and not be moved at it, and the word nor prayer do not kindle this holy fire in him, Then plainly that man is a dead man, there *Anſw.*

is no ſpark of holineſs in him; Therefore I may ſay to every ſuch holy man, as they were wont to ſay to *Hannibal*, that he hath fire in him, but he wants blowing; ſo I ſay unto you: if you have the ſpirit you have heat in you: but if this heat do not appear at all times or at ſometime, it is becauſe it wants blowing: for when they have juſt occaſion to exerciſe the ſtrength of the *inward man* for Gods glory, they will ſhew that they have zeal in them, and are hot, and lively to good and not dead in ſin. As for example: this is the difference between a man that is dead and a man that is in a ſwoon: the man that is in a ſwoon; if ſtrong waters and rubbing of his joints do not recover him, it is a ſign that he is dead: ſo if the word will not work in you, but you remain ſenſeleſs and dead without ſpiritual heat in you, it is a ſign that you are more then in a ſwoon, that is you are already dead in the *Inward man*. It is ſaid of the Adamant, that it will not be heated with fire: ſo I ſay of you if the word will not heat you when you are rubbed with it, it is a ſign that you are like the Adamant dead unto grace.

2. *Anſw.* *Secondly*, to this I anſwer, that howſoever ſome men that are faithful, are not ſo zealous, it is true, yet I ſay it is no good argument to ſay, that becauſe counterfeit drugs and wares have the ſame ſent and ſmell that good wares have, therefore they are as good: or that the good wares have not the like; It were better to ſay that they have the ſame: but the difference is in this that they have a falſe die, and gloſſe upon them: ſo I ſay there is falſe and counterfeit zeal, and there is a true zeal; That is, there may be a zeal without heat, as a Painter may Paint the ſimilitude and proportion of fire: but he cannot give heat unto it; or as there may be pieces of coin counterfeit as well as pieces of true Metal: ſo there may be a counterfeit fire as well as true fire; So I ſay men may be ſanctified, and yet be mild and not of a hot and fierie diſpoſition; That is, they do not ſo burn in the Spirit as others do: It is not therefore good to conclude, that it matters not whether you be zealous or no: for howſoever it be true

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in him, it may be false in thee: And know also that this weakness is joyned with much holy zeal, though it be not outwardly expressed; for certainly as where true fire is there is heat, so where there is the Spirit, there is zeal. Therefore examine whether you have heat in you: if you have not you have not the Spirit.

The *second* sign whereby you shall know whether you have the sanctifying Spirit or no is this: if you find that you are not onely able to do more then you would naturally do; But you have also holiness joyned with it; this sign I make of two parts: because a man may do many things that carry a shew above nature; and yet want holiness: but if they be above nature, and then have holiness joyned with them it is a sign that you have the sanctifying Spirit. 2. *Sign.*

*First*, I say it will make you to do more then you could do by nature, that is it puts another manner of strength in you by which you are able to do those things which before you were not able to do: As for example, it will work in you a *Patience* above a natural Patience; This we see in Christ himself when he was crucified, he opened not his mouth: he was like a Lamb; That is he had more then natural patience: also this is true in *Paul*, *Peter*, and the rest of the Saints; also it works in us love above a natural love, therefore it was said that Christ was full of love, and had compassion on the multitude. Again it works joy in a man beyond natural joy; this we see in *Paul* and *Silas*, when they were in prison, they sang for joy. And the Disciples in *Acts* 4. *Rejoyced that they were thought worthy to suffer for Christ.* Again it works in a man boldness, above a natural boldness, and therefore it is said in *Acts* 4. That *they preached the word with great boldness*; That is with a boldness above a natural boldness. And so *Luther* he was endued with a Spirit of boldness: else he would never have been so bold in the defence of the Truth, if he had not had another spirit in him. Again it works in a man wisdom above a natural 1. Acts 4. Acts 4.

1 Sam. 18. wiſdom, and therefore 1 *Sam.* 18. it is ſaid of *David* that the *Spirit of the Lord was with him*, therefore *Saul* was afraid of him; And ſo *Abimelech* feared *Abraham* becauſe he ſaw a great meaſure of wiſdom and diſcretion in him: Again it works in a man ſtrength above a natural ſtrength, becauſe to the ſtrength of nature they have another added; Again it will make you ſee above a natural ſight; Therefore it is ſaid they ſhall not need to teach one another, but they ſhall be *all taught of God*: That is, they ſhall ſee into the excellencie that is in God. Therefore examine your ſelves whether you have the Spirit or no, by this, for if you have the ſanctifying Spirit then you ſhall be able to keep down luſts, to have power and abilitie to ſanctifie the Sabbath, power to pray, power to hear, power to confer, power to meditate, power to love, power to obey all above nature; and a power to forſake life and libertie, riches and honour, pleaſure and all things, which no man will do, except he have the Spirit.

*Secondly*, as it gives a ſtrength and an excellent qualitie above nature, ſo it adds unto it holineſs, that is, it puts a tincture of goodneſs upon all your actions, it warmeth the gifts of the minde, and puts the heart in a frame of grace: many men have a kind of ſtrength but they want holineſs and ſanctification with it; Now a man is ſaid to be a holy man, when the ſoul is ſeparated and divided from things that are contrarie to its ſalvation and happineſs, and joyned, And then joyned and united unto Chriſt wholly and totally. Then, and not until then is a man a true holy man, it is with a holy man in this caſe, as it is with a ſpouſe, ſhe is ſeparated from others and united to her husband, are joyned to the Spirit, have holineſs with it, and ſeparated from ſin. The veſſels in the time of the Law they were holy veſſels, becauſe they were appointed to Gods worſhip; in like maner when the Spirit comes into the heart, it ſanctifies it and makes him a holy man by making him in all his aims and ends to pitch upon Gods glory; And this can no man do

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till the spirit of Christ be his. In *Cant.*6.3. The Church saith *I am my Beloveds and my Beloved is mine.* That is because he is my husband, and I am his spouse, therefore I will labour to be like him in holiness. And our Saviour prayeth for this holiness for his Disciples, In *Joh.*17.17. *Sanctifie them through thy truth, thy word is Truth.* That is, the word is the means to work holiness in them: when they want holiness they want all things, for when profit and pleasure comes, then the Spirit of holiness is as it were plucked from them: but when they have the Spirit, then they see the vanitie of these earthly things, & therefore it is that men are deceived with false and counterfeit wares, because they want the Spirit of discerning: but when the Spirit of God comes into the heart of a Christian, then it shewes him the vanitie of these things, and this he doth by enlightning the mind; and therefore it is that they are kept from playing the Adulteresses with these things, because they have the Spirit of discerning. Cantic.6.3. John 17.17.

Now examine what strength above nature, what conjunction of holiness have you with it: what Spirit of discerning have you? are not these things in you? then you have not the Spirit.

The *third* sign, whereby you shall know whether you have the Spirit or no, is this: examine when and by what means it came into thy heart. This is the sign that the Apostle makes in *Galat.*3. *Did you* (saith he) *receive the Spirit by the work of the Law or else by Faith preached?* That is, if you have the Spirit then tell me how you came by it? how and by what means came he first into the heart. 3. *Sign.* Galat. 3.

But here all the Question is how a man may know, whether the Spirit be come into the heart in the right manner or no. *Quest.*

To this I answer, That this you must know, that the onely means to receive the Spirit into the heart: that is the right conveyance of the Spirit into the heart, is, by the word purely preached. That is, when it comes in *Answ.*

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the evidence of the Spirit, purely without the mixture of any thing of mans with it, and further you ſhall know whether you have received the Spirit by the Preaching of the word by theſe two things.

1. By the Antecedent.
2 By the Conſequent.

*Firſt* I ſay you ſhall know it by that which went before: I ſay if the ſpirit hath been brought into the heart by the word, then there will be a deep humiliation wrought in the ſoul for ſins, And then Chriſt and the Spirit comes into the heart & begins to cheer up the dejected ſou, and hereupon there will be a through change wrought in the whole man: aud it muſt needs be ſo, becauſe the nature of the ſpirit is firſt to pull down what mans corruptions have built, And then to lay the foundation of the ſpiritual building, Humilitie. And then afterwards to rear the buildings of grace in the ſoul. As for example, if you would know whether the plants receive vertue from the Olive, or no, Then you muſt know that firſt they muſt be cut off from their own ſtock, and then they muſt be ingrafted into that, and then ſee whether they have the fatneſs of the Olive, and then whether they bear the Olive leaves. So a Man that hath not reeeived the the ſpirit by the word, he ſhall ſee it by the ripeneſs of ſin, the corrupt branches, the bitter fruit, that comes, and is brought forth by him. But on the contrarie if the word by the ſpirit hath cut you down and humbled you throughly by the ſight of your ſin, and then ingrafted you into Chriſt, by working in you a ſaving a juſtifying faith, and if it hath made you fat and well liking in grace that you have brought forth better fruit then you could do before, then ſurely the ſpirit came into the heart the right way and works in the right manner: but as I ſaid it will firſt humble you by the word: as in *John* 1.8. *The Spirit ſhall reprove the world of ſin of Righteouſneſs; and of judgement.* Firſt he will reprove them of ſin to humble them. Secondly of righteouſneſs, becauſe they have not believed the all-ſufficiencie of Chriſt.

John 1. 8.

Christ. Thirdly of judgements, that they might change their opinions, that they might do those things, and bring forth that as fruit is agreeable to Gods will.

*Secondly* consider the consequence, that is look to the thing that followeth the spirit where it comes in. Where the spirit comes it works a through change in the soul: I call it not a bare change but a through change: for as there may be a glistering shew of something like gold that is not gold: so there may be a cessation and a change from sin but not throughly or heartily, and so not at all, for what will it avail *Herod* to forsake some, and like of *John* Baptist in some things well, if he will not forsake all, and like of *John* Baptist in reproof of all. In like manner, what if you change your opinions of some sins, That is, what if ye esteem some sins to be sins indeed, if you have no the like opinion of all, whatsoever you think of your selves, as yet you never had the spirit. Therefore if you would know whether you have the sanctifying spirit or no in you, then examine whether there be a through change wrought in you, That is, whether you do not esteem every sin to be sin, but also what spiritual life you finde in you; I say you shall know whether the holy spirit, be in you by this, if you find your own spirit dead in you, and Christs spirit quick and lively in you. And this you shall know also by your affections, That is, if you have other affections both to God and Christ, to holiness, and to the Saints then you had before, it is certain you have the spirit, for this is that which followes the spirit: for when the sanctifying spirit comes into the heart of a Christian it works another kinde of love in a man then a man naturally hath, and again it makes a man live another kind of life then he did before. Thus it was with *Paul* in 2 *Gal.* 20. *I live, but not I, but Christ in me.* That is, there is a proportion and likeness between the life of a Christian and Christ. That is, when the spirit enters into the heart, Then it will begin, to put off the old man, and to put on the new man, it will put off their own power, and strength to good, and put on Christ onely. Galat. 2. 20.

Yet mistake me not: I say not the substance of the soul is changed, for the soul in substance is the same as it was before. But here is the difference, when the spirit comes, it puts new qualities and habits unto it, it alters and changes the disposition of it, it gives it that sense which before it felt not, and the sight which before it saw not: hence it is throughly changed in regard of the qualitie, and disposition of what it was, and yet in substance remains the same; as for example, put iron into the fire, the iron is the same it was in substance before it came into the fire: but now it hath another qualitie; it was cold, and stiffe, and hard, and unpliable; but now it is hot, soft, and plyable; and this change is throughout in every part of it, and yet it is iron still; So it is with the spirit, when it comes into the heart of a Christian; he mingleth, and infuseth spiritual life into all the parts of the soul, and therefore it is said, if the *Spirit of Christ be in you, the body is dead as touching sin, but the Spirit is alive:* That is, he is like a tree that wants both sap and root: or as a man that is dead that wants a soul; he is now dead whatsoever he was before; Therefore examine if this thorow and great change be you: see then what death there is in you to sin, and what life unto holiness: I call it a thorow and great change, because a little one will never bring you into such a frame as to be fit for Heaven:

Rom. 12. 2. And again the Apostle cals it a great change in *Rom.* 12. 2. *Be you metamorphosed*; That is throughly changed, new moulded again: In the

1 Cor. 3. 1 *Cor.* 3. *You are* (saith the Apostle) *changed from glory to glory*: and therefore consider that every change will not serve the turn: but it must be a great change, the changing of Christs spirit for your own spirit: which if you have, then shall you come out of every affliction & every difficulty like gold out of the furnace, like cloth out of the die: of Lions you shall be made Lambes, of Serpents Doves: Therefore see if this change be in you or no. If this change be in you, Then when your old guest, that is your old lusts shall come and find

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that their old companions be cast out of doors, and that the soul is swept and changed, they will not stay, but seek abiding elsewhere. And on the contrary if your opinions of sin be the same: if you have the same lusts reigning in you, if you use the same evil company, and have the same haunts that ever you had, you have not the spirit; And so long as you remain thus, do you think that Christ will come and sup and dine with you; And yet you will not erect a building for him in your hearts? Therefore, if you would have Christ and the spirit, labour to get holiness.

The *fourth* sign whereby you may know whether you have the spirit, is this: If it be but a common spirit: you shall find, that it will do by you, as the Angels do by assumed bodies. They take them up for a time, and do many things with them to serve their own turns, but they do not put life into them: So in like manner examine whether the spirit makes you loving men, or no. That is when the sanctifying spirit shall joyn with the soul of a man, it will make him do sutable things, and brings forth sutable actions. The body is dead without the soul, so the soul hath of it self no spiritual life to good without the spirit: Therefore that which *Paul* speaks of unchaste widowes that they are dead while they live: so I may say of every man that hath not the Spirit: they are dead men, dead to good, to grace, to holiness. I say there is no life without the Spirit, Men are not living men, because they walk, and talk, and the like, but they are living men that live in the Spirit and by the Spirit: And on the contrary there is no true life, neither are men to be esteemed living men that want the spirit: Now the difference between the assumed bodies, and the bodies which have the souls joyned with them, are these; By the examination of which it will appear that the most men which think they have the spirit, are deceived with the common spirit, That is beause they do the actions of assumed bodies. 4. *Sign.*

The *first* property of an assumed body is this, we have 1. *Proper.*

but an assumed body of grace and holiness, when in the practise of life we take unto our selves the things that are evil: and leave the things that are truely holy and good. I do not say when I hate good, but when I prefer evil before good, setting it at the higher end of the Table, and serving it first, and attending on it most. That is when holy duties become troublesome, and wearisom unto you, when it goes against the hair, as we say, that they crosse our nature: and yet you will not crosse it for the love of Christ: when it is thus with you, whatsoever you think of your selves, you have not the sanctifying spirit, but a common spirit without life:

2. *Proper.* The *second* propertie of an assumed body of grace, is if you have it not in a feeling manner. The sanctifying spirit works a spiritual sence and taste in the soul. That is, if you have the sanctifying spirit, then holy things will have a good taste, it will be sweet unto you: it will purge out that which is contrary to the growth of the *inward man*. On the contrary the common spirit will never make you to taste grace, as it is grace, or because it is grace. That is grace will not be a daintie thing, and it will be without a good savour: therefore examine, what taste of good you have: whether you can relish grace or no: if not you have not the sanctifying Spirit but an assumed body and shew of grace, That is, a common spirit without the life of grace.

3. *Proper.* The *third* propertie of assumed bodies, they are unconstant: That is, assumed bodies walk for a time but they walk not alwayes: even so if you have but a common spirit you will not be constant in good, but off and on from the Rule: A man that is living in Christ, you shall find him living and moving, and doing the Actions of the new man. A man that hath a common spirit may do some things that are good: he may keep, and press down sin, for a while, but not alwayes, nor then neither as it is sin, but because it crosseth his profit or pleasure, or some such thing; Again he may have some taste or relish o

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spiritual things, But he is not cleansed or purged by them. Again they may walk as a living man walks, That is perform holy duties, but they are not constant in holy duties; neither do they perform them in obedience, but out of self love. That is they are still ebbing, and seldom flowing. They omit ostner then they perform. Therefore let me exhort you all. You that are alive, and have been dead, be you careful to prize your life: And you that have been alive, and now are dead; That is, you that have faln from your holiness and zeal, and have lost your first love, and strength, labour now to renew it again: But you that are alive and yet are falling, let me exhort you to strengthen the things that are ready to die. If there be any here such, let them now humble themselves, and seek the spirit with earnestness, That they may be renewed, That they may be strengthned, and quickned to good, and received to favour again; But if you will not but continue in this condition still, you have but a name that you are alive, but indeed you are dead: In *Rom.* 6. it is said: *That they that die in Christ shall live in him.* That is, if you once live the life of grace, and have received the sanctifying spirit, you shall never die, but live for ever in Christ. This was the promise that Christ made unto his Disciples, and in them unto every Christian. *That he would send the spirit and he should abide with them for ever*; Therefore examine if the Spirit do remain in you, and make you constant in good: if not it is not the sanctifying spirit. Rom. 6.

The *fifth* sign whereby you shall know whether you have the sanctifying Spirit is this, examine whether it be the Spirit of adoption, That is, if it make you to call God Father, Then it is the sanctifying Spirit: in *Galat.* 4. 6. *We have received the spirit of adoption whereby we cry Abba Father*; That is, this is the property of the holy man: no wicked man can call God Father, because he hath not any such relation unto God, he neither loves God, nor God loves him. The Apostle saith unto the Church, 5. *Sign.* Gal. 4. 6.



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*I do this to prove or know the naturalneſs of your love.* That is, they that have the ſpirit, they have as it were a natural inclination wrought in them to love God again, to delight in God, and in the Communion of Saints. And therefore our Saviour ſaith in *John* 4. *It is my meat and drink to do the will of my Father.* That is, he that hath God for his Father, will ſerve him willingly without conſtraint: as willingly as a man will eat and drink, without wages; that is he needs not to have wages to do that: ſo he that hath the ſpirit, he will delight in doing Gods will, he will ſerve God though he ſhould give him nothing. And in this that God is our Father, it will raiſe ſome like affections in us to love God again; ſo likewiſe in prayer to have God to be our Father, it likewiſe raiſeth Son-like affections in us, whereby we do not only believe that the things we pray for, we ſhall have, but we have alſo boldneſs to come unto him as unto a Father, which no man can do till he have this ſpirit of adoption. Therefore examine with what confidence, and boldneſs you pray, with what reverence you hear, with what affection you love. That is examine, whether you have the ſpirit, that doth make you to call God Father.

*John* 4.

6. *Sign.*

The *ſixt* ſign whereby you ſhall know, whether you have the ſpirit or no, is this; you ſhall know it by the manner of working. That is, if it change you, and lie combating in you: as in *Galat.* 5. *The fleſh luſteth againſt the ſpirit and the ſpirit againſt the fleſh*; That is if you have the Spirit, you will have continual fighting, and ſtriving in the ſoul, and this will not be onely againſt ſome or more particular luſts, but againſt all that it knowes to be a ſin. I ſay not onely that there is a ſtriving or a ſuppreſſing, but it is by way of luſting: Becauſe a natural man that hath not the ſanctifying ſpirit, may keep down a luſt for ſome by-reſpects, but it is not from a deteſtation, That is, it is not becauſe his heart hates it, or ſuppreſſes it by another power then a natural power, for he retains love of ſin ſtill: But the oppoſing

*Galat.* 5.

and

and resisting of sin in the godly, is by way of lusting, because they hate the sin, and they fight against it with courage.

Therefore examine what lusting there is in you, that is what hating of sin, and then see with what courage and power you go about the subduing of it; It is said that *John Baptist* came in the *spirit of Elias*: that is he came with that spirit, that is full of power; I say you will fight faintly against sin except you have the Spirit: when the Disciples had received the Spirit, in *Acts* 4. *They spake with great boldness*: That is, they had greater power to speak then before. Therefore the Lord exhorts all men in *Isai.* 30.3. *Trust not in them they are men and not Gods*; As if the very name of men were weakness, That is they are men that have no power, it is God that hath power, and therefore trust not in them, but in every thing labour to see the power of God in it, and seek for all spiritual power to good by God, and examine your selves what power you have, when you pray, what power have you to go through to the end? when you hear, what power have you to edification? when you see evil, what power have you to avoid it? when you are offered the pleasures and profits of the world, what power have you to forsake them, if they may prove hurtful unto the *inward man*? if you have strong lusts in you what power have you to suppresse, and lust against them? Therefore you shall know by this whether you have the sanctifying spirit or no, by the working of it. Acts 4. Isai. 30.3.

7. *Sign.*

The *seventh* sign, whereby you shall know whether you have the sanctifying spirit or no, is this; you shall know it by your carriage in your words and actions, and by your Christian like walking, and holy conversation. And this is the same the Apostle speaks of when he would assure them of their resurrection to life in *Rom.* 6. *If you die with Christ, you shall also rise with him again:* That is, if your actions be the actions of the spirit, proceeding from the *inward man*, and have some resemblance of Christ, then you shall Rom. 6. Rom. 8.

Rom.8. shall rise again, and live with him. And in *Rom.* 8. he comes to the works of the spirit. *So many* (saith he) *as are led by the Spirit, they are Sons of God*; That is they are led unto all holy actions and the duties of sons, and then

Galat 5. he comes in *Galat.* 5. unto the fruits of the spirit; *The fruits of the Spirit, are love, joy and peace*, &c. well then, examine whether you have the spirit by the actions of the spirit, and by the working and fruits of the spirit, and by the teaching of the spirit: For it is the Spirit which is the doctor of the soul, that teacheth it all spiritual and saving knowledge; and therefore the Lord saith you shall not *need to be taught of any other*, for you *shall be all taught of God*, that is, mens teaching will never be effectual to work grace and holiness in you, except God teach by his spirit.

Now you must know that there is a two fold teaching;

*First* there is a teaching of beast by man, that they may be serviceable unto men: by this to put men in mind of the spiritual teaching; God hath put such a power in the creatures that they cannot chuse but they must do it, there is a necessitie laid upon them by God in the very instinct of nature. So when the spirit comes into the heart of a Christian, it openeth another light in the minde, and therefore the Apostle saith that you *need not* teach you to love: for you are taught of God to love one another. That is, there is a necessitie laid upon you, and therefore you must needs love.

I grant that sometimes a thief may be in the high way, but it is for a bootie, and a holy man may be out of the way, That is, slipt aside; but here is the difference, the one sets himself of purpose to do evil: and the other is inforced unto evil unwillingly. And you shall know the difference between these two; in these 2. things. If a holy man have gone besides the way, as soon as the passion or temptation is overpast, he will return again into the right way; he will not go forward, nor stand still,

but

but he will return: But the other though in some sence he knowes it, and is told he is besides the rule, yet he cares not, he will go on forward.

Therefore examine, what fruits of the spirit you bring forth, and what wayes you delight in. Are you in the way of holiness? do you delight to pray, to hear, to receive? do you love God, and Christ, and the Communion of Saints? Then it is a sign that you have the Spirit. But on the contrary if you follow drunkenness, and uncleanness, and prophaning of the Sabbath, in gaming, and in sporting, and idleness, you never had the Spirit.

Again, consider what are your walkes, that is do you follow your old evil haunts now as fast as ever you did? it is a sign that you have not the Spirit.

Again, think not that it will excuse you to say, that whatsoever your actions be, yet you have good hearts: for you must know that your hearts are far worse then your actions, as I said before: for if yon had the Spirit: it would not be idle in you: but as it makes the heart holy, so it sends forth holy speeches and actions in the life.

The working power of the spirit is excellently set forth in that passage between *Eliah*, and *Elizeus*: in the *Kings*: It is said that *Eliah* cast his mantle about *Elizeus*: presently he cries out, *let me go first* (saith he) *and take leave of my Father, and then I will go with thee*. *Eliah* might well have reasoned thus with him: what have I done unto thee, or what have I spoken unto thee, that thou shouldest thus reply unto me, as if I tied thee unto the contrary? Said I any such word unto thee that thou mightest not go? But there was a necessitie laid upon *Elizeus* by the spirit to go with him, and therefore he could not chuse but break out into these words: That is, the spirit now entred into his heart, that he was not now his own man, he must now go where the spirit would have him, and do that which the spirit bid him: and so we see in *Act.* 4, 20. Kings. Acts 4.20.

when the Jewes came to *Peter*, and commanded that he ſhould not preach Chriſt unto them, he anſwereth that he cannot chuſe, but he muſt preach Chriſt; And in the beginning of the chapter you ſhall ſee the reaſon of it. *They had received the holy Ghoſt, and they ſpake boldly:* Therefore you ſee, the ſpirit is not idle, but marvellous working, and operative. Therefore examine what power you have, what actions you have, and what fruit you bring forth:

*Object.* But you may ſay that ſometimes the ſpirit ſeems to be dead in the heart, therefore it is not alwayes working.

*Anſw.* To this I anſwer that the propertie of the ſpirit is alwayes to work, and it doth alwayes work: but he may ſometimes withdraw his actions of growing, as when a Temptation comes, which before you have reſiſted; but now you are taken with it, then the ſpirit ſeems to abſent himſelf by withdrawing his power, but notwithſtanding he works ſtill: for in the inſtant there is luſting, and labouring in you againſt it: and afterwards he gives you power to return again. Again it is not alwayes thus with you: but ſometimes onely. Thus much for the *firſt* uſe.

2. *Uſe.* The next uſe ſtands thus: if the holy ghoſt doth ſtrengthen us in the *inward man*, then let me above all things exhort you to ſeek the ſpirit: becauſe it will ſtrengthen you in the *inward man*. For what would a man deſire either for the outward or inward man, but if he have the ſpirit, he ſhall obtain it? Would a man be enabled to pray, would a man be enabled to bear loſſes and croſſes, would a man maſter particular luſts, is a man in bondage, and would be ſet at liberty from ſin, is a man ſpiritually dead and benummed, is a man ſpiritually affrighted with ſin, would a man walk as a Chriſtian man ought to walk, would a man be enabled to every good work, would a man love, in a word, would a man do any thing that is holy and good? Let him get the Spirit, and he ſhall do theſe, and much more. Thus much for the general what the ſpirit can do for a Chriſtian. Now

I come

I come unto the particulars what the spirit will do unto them where he comes, and those *I* will reduce in these four particular things.

The *first* benefit is this which a Christian gets by enjoying the spirit. That it puts the heart in a good frame of grace, I say that the spirit, and the spirit onely doth this: And I speak of them onely that have the spirit: That it sets the heart in a frame of holines and new obedience which nature cannot do, because it keepes it in suspense; That is, the flesh suffereth it not to do what it would, as to break the stubbornnes of nature; the flesh will make you very industrious and painful in evil. But the spirit will restrain your libertie in evil: That is, it will not suffer you to do what you would; though the lust and the temptation be violent to carry you away after it, the spirit will not suffer you to be carried after that manner so long as the Spirit lives in the heart; but if once the Spirit depart out of the heart; then he becomes as weak as water. Thus it was with *Reuben* in *Gen.*44. *Reuben is become as weak as water:* and he became thus after he had defiled his fathers bed: that is when lust and opportunitie met together, they took away strength: and it weakens us, because it drawes away the affections from good. But when the spirit comes then it casts us into another frame, as appears if we do but compare these two places together that in *James* 4.5. with that in *Act.* 20. 22. Saint *James* saith; *That the Spirit lusteth after envie.* That is, it laboureth to carry us headlong unto the committing of sin and to the doing of that which is evil; but then comes the sanctifying Spirit and it stayes us, and makes us to lust after God, that is, it *bindes up your spirits*, suffers us not to do that which other wayes we would do.

1. *Benefit.*

Gen.44.

James 4.5. Acts 20.22.

Therefore examine whether you are bound with another Spirit that you cannot do the evil that you would do: then it is certain that you have the holy Spirit. Therefore *Paul* in the place forenamed said that he was

*bound in the Spirit for Jeruſalem:* as if he had ſaid, the ſpirit of God bound up my ſpirit to go, that I cannot otherwiſe chuſe: Therefore, *what do you mean to break mine heart?* what do you mean to hinder me? I tell you there is a neceſſitie laid upon me by the Spirit that I muſt go, whatſoever death befals me. For it is the office of the Spirit to bind up our ſpirits: and therefore in *Rev.*1. it is ſaid that *John was in the Spirit:* that is, he was compaſt about with the Spirit, he was in the Spirit as a man is in armour. It keepes I ſay our ſpirits in a ſpiritual diſpoſition, that we cannot do the evil we would.

Revel 1.

2. *Benefit.*

The *ſecond* benefit that a Chriſtian hath by the Spirit is this, that it enableth him to ſee, and believe the things that otherwiſe he would not believe. And I gather it from that place of the Prophet, *Iſai.6.9.* where it ſaid: *ſeeing they ſhould ſee, and not perceive, and hearing they ſhould hear and not underſtand:* That is, they ſee, but want another ſight, which is the ſight of the Spirit, and therefore he cannot ſee. A man may have a great ſight of humane things by learning and *Philoſophie*, and the knowledge of Arts and ſciences, by theſe he may ſee both into natural, and ſpiritual things, in ſome meaſure. But I ſay he cannot ſee as he ſhould: except he have added unto this another ſight, which is the ſight that the ſpirit brings: and therefore it is called the opening of the eyes, and the boring of the ears: and it is that which Saint *John* ſpeaks of in *John* 1. *that light ſhined in darkneſs, and the darkneſs comprehended it not.* That is, before a man have this ſight of the Spirit, whatſoever he ſees it is with a great deal of darkneſs; but when the ſpirit comes, it drives away darkneſs, by giving us another eye to ſee withall: *and the darkneſs comprehended it not.* That is the light is ſo great which the Spirit brings, that nothing can eclipſe the light of it. Now untill a man have the ſpirit, he doth neither ſee, or believe truely: you will not believe till you have the ſpirit, but when you have got the Spirit then you will believe in Chriſt. We Preach

Iſai.6.9.

Chriſt

Christ unto all, and exhort you to believe: but what is the reason, that some believe, and others believe not, but because they do not see? that is, they want the spirit to shew their sin to humble them, and to shew them Christ to comfort them: and therefore *Peter* cals them purblind. As men that are purblind cannot see things afar off, so men without the spirit are purblind men, that cannot see Christ, grace, and salvation a far off, as near at hand, but if they had the Spirit, then they would see them neer hand, That is, you would see a marvellous beautie in Christ, and holiness.

It is that which the Apostle speaks of in the 1 *Cor.*2.9. *The eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive the things that God hath laid up for them that love him.* That is, he saw them before, but he saw them not in that manner that he sees them now: They are represented unto him in another fashion. Again he sees them in another hue, that is, he sees another beautie in them. Thus you see the sanctifying Spirit openeth the eye of the understanding to see more: a blind man might see, if if he had but the facultie of seeing: so spiritually blind persons may see when they have the Spirit. 1 Cor.2.9.

The *third* benefit that a Christian hath by the Spirit is this: it breeds heavenly and spiritual effects in the soul, as joy and comfort, and the like: and therefore in *Joh.*14. he is called *the Comforter.* 3. *Benefit.* John 14.

*First* I say, the spirit will bring joy into the soul, and therefore in Saint *John*, saith Christ, *he will lead you* (speaking of the spirit) *unto all truth.* And saith the Apostle, *The God of peace fill you with all Peace, and joy in believing.* Now I make a difference between joy and comfort thus; joy is unto the soul as a wall is unto a City, that is, as the wall doth compasse the City, and so is a defence unto it, and keepes out many enemies that other wayes would destroy it: so doth joy, it wals and fences the soul: so as it keepes many dangers out that would *1*

ruine it. The ſecond effect is comfort, and this I call a bulwark, becauſe a bulwark is of greater ſtrength to beat off, and keep out any that ſhall beſiege it, and make the Citizens more ſecure. So comfort is a Bulwark of the ſoul. That is; it ſtrengthens the ſoul againſt the greateſt temptations and tryals, it maketh the ſoul ſecure reſting upon Chriſt.

3. The *third* effect that the ſpirit begets is boldneſs: there is no true boldneſs without the ſpirit, let *Adam* witneſs it: ask him what boldneſs he had when he hid himſelf from God; and what was the reaſon of it, but becauſe he wanted the ſpirit? and on the contrary, when the Diſciples had received the Spirit; *They ſpake with boldneſſe.*

4. The *fourth* effect that the ſpirit begets, is holy and heavenly deſires in the ſoul, therefore the Church in *Cant.2.* is marvellous inquiſitive to find Chriſt: and what is the reaſon there is in men ſuch a want of holy deſires, but becauſe they have not the ſpirit?

Cant. 2.

5. The *fifth* effect is, That the ſpirit begets holy indignation: holy anger is an effect of the ſpirit, and therefore the Apoſtle ſaith in 1 *Cor.* 7. *What indignation and wrath.* This he ſpeaks in the commendation of the *Corinthians*: men will not be angry with ſin as an evil, untill they get the Spirit.

1 Cor. 7.

6. The *ſixth* effect of the ſpirit is holy affections: It will make you have heavenly affections towards God, to grace, to the Saints. Therefore the Lord ſaith, *Eze.* 26.21. *I will give you a new heart.* Carnal men they may do ſome things to make their children to reverence them, as to love them in regard of ſome donation: that is they may proffer an object, but they cannot beget holy affections: That is the onely work of the Spirit thus to change the heart.

Ezek. 26.21.

7. The *ſeventh* effect of the ſpirit is this. It will purge the ſoul, *i.e.* it will caſt out all rubbiſh out of the ſoul: There fore the Lord ſaith that he will *purge the ſons*

*of*

*of Levi, as silver.* That is that they may be fit for the service of the Priesthood: he will purge out of them by the spirit, that which other wayes would make them unfit. And *David* in *Psal.* 51. often prayes, That the Lord would purge him, and then after he prayes for the restoring of the spirit making the absence of the spirit the cause of his uncleanness. Psalm 51.

The *eighth* effect of the spirit is, It kindles holy affections to good in us; and this is that that giveth us great advantage against sin: I say we have no small advantage against the devil when the heart is full of heavenly affections and that for these reasons. 8.

*First* because the more holy affections, the better man. That is God accompts more of him. A man is esteemed of God as he hath or hath not holy affections; a man is that which he is in his affections, that is, a man is not a good man, because he knowes much: but he is a holy man because he hath holy affections; when he is full of love to God, to Christ and to the Saints. 1. *Reason.*

The *second* reason is, because holy affections are a means or a second cause of good. That is, they are the cause of good actions: as for example, for a man to suffer for Christ, and yet not to do it with holy affections, out of love unto Christ, That is nothing worth. Therefore when the affections are ripe they are drawn upwards by the spirit both to do, and to suffer. 2. *Reason.*

The *third* reason is, because holy affections they widen the soul, that is they make the soul large, for when holy affections are dead in you, the soul will begin to shrink in, even as cloth that is not thorowly made, when water fals upon it, it will run in, but if you stretch it, it will come to its own length again; so when the spirit comes and works holy affections, they widen the soul and make it large and firm. Therefore that you may have large hearts in prayer and in meditation, labour to get the spirit: that you may have holy affections kindled in you. 3. *Reason.*

The

4. *Benefit.* The *fourth* benefit that a Chriſtian hath by the Spirit is this, it will make the heart good: becauſe it is the proper work of the holy ghoſt to ſanctifie the heart, that is to cleanſe, and change it, and ſo make it good. It is the work of the Spirit, to work repentance, a thorow change, becauſe men for the moſt part miſtake repentance. That is men do think, that if they be turned this way and that way, from this ſin, and from that ſin: though it be not from every ſin and evil way, that they have true repentance, but they are deceived. For repentance is a true change of the whole man conſiſting both of ſoul and body, whereby the parts and faculties of both, are turned a quite contrary way: That is, the heart is turned out of the way of ſin into the way of holineſs. Now that a partial turning is not repentance I will make it clear by this compariſon.

Take any natural thing that is of an earthly ſubſtance, whoſe nature is to go downwards. Yet you may force it upwards by means that you may uſe.

As for example. Water you know is of an earthly ſubſtance, and the nature of it is to deſcend, yet you ſee by the force and ſtrength of the ſun, it is drawn upwards; firſt into vapors, and then congealed into ice, and ſnow, and rain, and then it will not reſt, till it deſcend again. But there is another motion of things; light and ſpiritual clouds aſcend upwards, and are not forced, but naturally do it. Even ſo a carnal man may do the ſame things that a ſpiritual man doth, he may keep down ſome luſt, and he may forſake ſome evil: That is, he may forſake his drunkenneſs, and his uncleanneſs, and his old evil haunts, but yet he doth not forſake all, neither doth he keep out ſin by the ſpirit, but by a natural ſtrength: if he do a good action, it is by conſtraint, he is forced by ſomething to do it, but it changeth not his heart a whit: he may take a reſolution to be good, and to be better; yet to change his own nature is not in his own power, for this is the work of the holy Ghoſt. Thus much for this uſe

and

and for this point. We now come to a third point: the Apostle saith he would have them *To be strengthened by the spirit in the inward man*: noting thus much, that God must give them the spirit, before they could have him. The point is this,

That *The Spirit is a free gift*:

I say that the sanctifying Spirit is a free gift, I gather it thus. The Apostle here prayes *That God would give them the Spirit*. Not that they had deserved it: and so should have it by merit: as the Papists teach: but he must give it them freely without desert of their own: I need not stand in the proving of it long, That the Spirit is a free gift: onely I will shew you briefly, how the Spirit is a free gift, and this shall be in these five particular things.

*First*, the Spirit is a free gift, and it must be free, because the Spirit is a gift: and what more freer (as we use to say) then a gift is: Now it is a free gift, because it is not merited by us at Gods hands, it is not extorted and drawn from God by force, nor merited by desert, because all the good that is in us, is wrought by God: it is God that puts the very first stamp of holiness upon us. 1.

*Secondly*, The Spirit is a free gift, because the Spirit is a free Agent, that is, it works freely of himself: Now reason is the free Agent of the outward man: but it is the Spirit that gives reason. Therefore the Spirit must be most free: 2.

*Thirdly*, The Spirit is a free gift by his carriage towards them that he will save, he might have chosen the elder, and not the younger, That is he might have chosen *Esau* and not *Jacob*: or if he would have chosen the younger, Then he might have brought him first out of the womb; but he will not, because he is most free in his choice; he will have *Jacob*, and cast off *Esau*: and so he might have chosen honourable and Noble men to have both preached the Gospel, and to be saved by the Gospel: he might have chosen them onely for salvation, but he will not; *The poor, they shall receive the Gospel*. That 3.

is he will make choice of them for ſalvation: he might as well have choſen *Simon Magus*, as *Simon Peter*: but he will not, therefore he is free.

4. *Fourthly* the Spirit is free: which appears by the paucitie and fewneſs that he chuſes: he is at libertie, he might have ſaved more: but this ſhewes his freedom, he is not tied to one more then to another. *The winde bloweth, where it liſteth.* That is, he cals when, and whom he will: *Let them come in that my houſe may be full.* That is, none ſhall come, no more, no leſſe then I have choſen.

5. *Fifthly* that the Spirit is a free gift appears by the proſecution of his decree, both of Election and reprobation: nothing more free then the Spirit is; he might, as I ſaid, have choſen *Eſau* and not *Jacob*: for there cannot a reaſon be given, wherefore he ſhould chuſe the one and not the other; he will chuſe the wife and not the husband, and he will chuſe the husband and not the wife; he will chuſe the childe, and not the father, and he will chuſe the father, and not the childe. Again he will chuſe this man, and that woman, and not another man or the other woman: and what is the reaſon of it? ſurely there can be no reaſon given of it: becauſe the Spirit is free to chuſe, and chuſe not; Thus briefly I have ſhewed you that the Spirit is a free gift.

*Uſe.* Is the Spirit then a free giſt, and doth it work freely? Then let them conſider this, and tremble, that are not ſanctified by the Spirit. For if the Spirit work freely, and yet thou haſt not ſanctification wrought in thee, it is a ſign that thou doeſt not belong unto God.

Again if the winde bloweth where it liſteth, then it ſtands you upon to do as Millers and Marriners do: to watch the opportunitie, and grind when the Spirit bloweth upon you. That is, if at any time the Spirit doth kindle any ſpark of grace in you, Take heed of neglecting the opportunitie: That is, do not ſay in this caſe unto the Spirit, as *Feſtus* ſaid unto *Paul*, That you will hear him another time: but be ſure if the Spirit command, do

*Note.*

you

you run: or if he cals, be sure to answer him, lest he call you no more: I have often told you, there is a time when he will call you no more: Therefore think with your selves, what time of darkness and sorrow it will be to you, then, when with the five foolish virgins you shall be shut out of heaven and happiness, There is a time when he will swear, *That ye shall not enter into his rest*: and do not I say onely labour and watch for the opportunity, that is, take the Spirit when it is offered: but labour to get the oportunitie, That is, use the means whereby you may get him: And for your help herein, I will lay down some means whereby you may get the Spirit.

The *first* means to get the spirit is this, you must labour to know the spirit: for what is the reason that men do not receive the spirit, but because they know him not: that is they do not know him in his puritie in his free working, in his incomprehensible greatness, in his increase in holiness, and therefore they put off the working of the spirit: when men think now that their sin in this kind is not so great as *Simon Magus* was; It is true, say they, *Simon Magus* his sin was a great sin, and worthy of punishment, because he thought to have bought the spirit with mony: But if we will consider mens dealing now with the spirit, we shall find that the same sin is committed still. I say men think that they do not commit the sin of *Simon Magus*, when indeed you do; you know how great the sin was in him, and what a judgement was inflicted against him, and your sins are as great, and the same, but you know them not. Therefore let us compare them together, and you shall see that they are all one, and that in these three particulars. 1. *Means.*

*First Simon Magus* thought that the spirit might have been had at any time: for he neglected the means, and despised it, presupposing that at any time with a small reward he might get it of the Apostle: *what shall I give thee* &c? And so when you put off the Spirit, is not your sin the same, thinking that you may have him when you

will: that you can have him at your pleasure to mortifie a strong lust, a sin that you would be rid of, and for a sin that is pleasing to your nature, you can subdue it, when you will; And is not this a great sin, as great as *Simon Magus* his was; but can you do this, can you mortifie your lusts? have you power over them? can you love God and the Saints? well if you had never so much time: you can never get the Spirit except that God give him.

2. *Secondly, Simon Magus* thought, that it was in the power of man to give the Spirit: Therefore he asked *Peter*, what he *should give for the Spirit:* and is not your sin the same? do not many men think that it is in the power of men to give the spirit, when all the time of their life they will neglect the calling of the Spirit, but in some great affliction, that is when they lie upon their death bed, then they will send for the Minister, but not till then, as if it were in his power to give the spirit; Oh sir what shall I do to be saved? can you tell me of any hope of salvation, and the like?

3. *Thirdly, Simon Magus* desired the spirit to a wrong end, namely for his own advantage, that upon whom soever he should lay his hands, *They might receive the holy Ghost.* And do not men do the like now, They desire to have the spirit, and they could wish with all their hearts that they had him, but yet not to a right end. That is for Gods glory: but for some carnal end of their own. That you may be reputed thus and thus, but not to any other end: for know that a man may desire grace, but if the aim of his desire be for his own end, the desire is sin, the same that *Simon Magus* his was. Therefore I beseech you not to defer, put not off the opportunitie, and remember what the Lord saith in *Hebr.*3. *To day if you*

Hebr.3. *will hear my voice harden not your hearts.* That is, this is the day, now have you the opportunitie, the candle is in your hands, and you may light your souls by it, the word is near you, well then light your candles by it: you may now light them whilst the fire is here, but if you will

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not now, how will you do when the fire is out? That is when you shall be either taken from the means, or the means from you: therefore labour to know the spirit, and Judge aright of him if you would get him.

The *second* means to get the spirit is faith; and the best means to get faith is to be conscionable and constant in hearing the word Preached. That is, the Preaching of the word is a means to get the spirit. And therefore the Apostle said *Received you the Spirit by the work of the Law? or else by Faith Preached?* Gal.3. That is, you may know whether you have the Spirit or no, by this; examine whether you have gotten faith by the Preaching of the word: Our Saviour saith, that *The Tree is known by his fruit*; That is, the branch cannot bear fruit, except it receive vertue and strength from the root: so if we get not faith in Christ, and be joyned with him, we shall never get the spirit. Therefore if you would get the spirit you must get faith: for faith is the knitting and the drawing grace, it will draw the spirit into the soul, and it will knit him fast unto the soul, that it can never depart from it: Faith will recover the spirit if it seem to want his power of working in the soul, it will return him if he seem to depart away: it will enlarge the heart, if the spirit seem to be scanted in it, that is, it will widen the narrow bottle of our hearts: And you know what our Saviour said to men and women in the Gospel: *be it unto you according to your Faith.* Therefore if you would get the Spirit you must get faith in your hearts: That is, if you would get a large measure of the Spirit, then get a large measure of faith: for what is the reason that men thrive not in the Spirit, but because they thrive not in faith?

2. *Means.*

Galar.3.

The *third* means to get the Spirit is an earnest desire joyned with prayer, that is to desire, and pray earnestly for the Spirit is a means to get the spirit: An instance of this we find in *Elishaes* servant: he earnestly desires and prayes that the spirit of *Eliah* his Master might be doubled upon him: Not that he meant

3. *Means.*

that he might have as much more again; but that he might have a greater measure of the spirit then other of the Prophets, and he did obtain his desire, for he was indued with a greater measure of the spirit then other of the Prophets were. Even so, if you would but desire and pray earnestly for the spirit you might get him; *Solomon* desired wisdom, and prayed for it, and he had it, and that in a larger measure then those that went before him: so if you would pray for the spirit, you have his promise,

Luke 11.14. in *Luke* 11.14. *That he would give the holy Ghost unto them that ask him:* and this he doth speak by way of opposition. *If you that are evil can give good things unto your children, then much more will God give you his Spirit.* That is, if a man or woman will be importunate for grace and the spirit, as a childe will be unto the father for bread, then he cannot deny you.

*Object.* But you will say, if he were my father, and I were his childe, then it is true, he would give me his spirit: But alas, he is not for any thing I know, neither my father, nor I his childe.

*Answ.* To this I answer, suppose thou be not his childe in thy own apprehension, yet look back unto the 14. verse, and see what importunitie doth: Though a man would not open his door, and give his neighbour that which he would have: yet in regard of the importunitie of him that asketh, he will open, and give him what he would have; this do you: though you may have a denial sometimes, That is no answer at all, or an angry answer, yet take no denial, and your importunitie will at last prevail with him. And to encourage you against former runnings out from God; the Apostle saith that he giveth

James 1. and upbraideth no man; That is, as no man meriteth at Gods hand; so no man shall be upbraided with any railing to shame him, he gives unto all men that come unto him, that is, without exception of persons, without any by-respects, freely; and reproacheth no man, That is, he will not lay before him either that which might hinder

hinder him from coming to him, or him from receiving him; he might do, but he will do neither. And you know the promise made to the Disciples, They must go to *Jerusalem*, And he will after a certain time send the spirit, but they must wait for him; And this they did by constant prayer, and they had the promise made good unto them: for they had the Holy Ghost which came upon every one of them, *Acts* 2. So if ye be constant in prayer, what though for the present you get him not, yet at last you shall have him; thus much for this means, If you would have the spirit, you must pray and desire him earnestly. Acts 2.

The *fourth* means to get the spirit is to obey him: and this you may do when you give him good entertainment: that is when you indulge him with heavenly thoughts, and do what he would have you to do: but if you slight him, That is, set light by him, and will not obey and be ruled by him, you will never get him: And this you do, when you resist, grieve, and quench the spirit: you resist that power, when you resist the light which the spirit hath wrought in you; That is, when you fight against it: against illuminated reasons and arguments. This is a great sin, You grieve the spirit, when you mingle two contraries together. That is, when with the profession of Religion, you joyn corrupt speeches and actions, And you *quench* the spirit when you neglect the motions of the spirit, and the means by which the spirit is got, or increased, or kept; Now if you do thus, you shall never get and retain the spirit. But if on the contrary, you love, cherish, and obey the spirit, you shall have him and keep him. 4. *Means.*

The *fifth* means to get the spirit is this, If you would get the spirit then you must wait upon those means, which are means for the getting of the spirit. Neglect none of the means, because you know not in which nor when the spirit will come: it may be he will come now and not another time: it may be he will breath upon you at such 5. *Means.*

Acts 9. such a ordinance and not at another. In *Acts* 9. whileſt *Peter* was Preaching unto them, *The holy Ghoſt came upon them that heard him.* So be diligent in waiting upon the means, and the holy Ghoſt at one time or other will come. Again he could have ſent the ſpirit to *Cornelius* Acts 10. without the ſending for *Peter*: in *Acts* 10. But *Peter* muſt be ſent for, and he muſt Preach unto him, and then he *ſhall receive the holy Ghoſt.*

Thus much for the means, and for this time.

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*Epheſ.*

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# CHRIST
the beſt
# INHABITANT.

## Text, EPHES. 3.17:
## *That Chriſt may dwell in your hearts by Faith.*

I Have choſen this Text, by reaſon of this Sacramental occaſion, which doth repreſent Chriſts dwelling in us: and it is the ſecond head of *Pauls* Prayer. The *firſt* was, That they might be *ſtrengthened in the inward man.* This; That *Chriſt may dwell in their hearts by faith.* Having in the former diſcourſe opened the words, I ſhall not need to adde any thing here.

The point hence ariſing is: *That it is a great prerogative, of which all the Saints are partakers, that they have Chriſt to dwell in their hearts.* Doct.

The Apoſtle prayeth for it, being directed by the ſpirit of God in his prayer, and therefore we ſhould eſteem of it, as of a great priviledge: And as of that, of which all the Saints are partakers, becauſe it is neceſ-

ſarie to ſalvation: none are ſaved without it. Now for the better underſtanding of it I will firſt of all ſhew you theſe two things.

1. *What it is to have Chriſt dwell in our hearts.*
2. *What benefits we receive by his dwelling in them.*

What it is to have Chriſt dwell in the Heart.

For the *firſt*, what it is to have Chriſt to dwell in our hearts; To this I anſwer. That then Chriſt dwells in our hearts, when as he works in them in another manner then he did before, he hath other works, and we ſee other effects then formerly:

*Firſt* he ſhewes himſelf kinde and favourable to us, inlightning, giving comfort, refreſhing, framing and ruling our ſpirits that before he did not: and he doth not in others: he is ſaid to dwell in the Temple, becauſe his eyes are upon it, his ears are there open to hear the prayers of men, his mercy ſeat is there. Tis true, God fills heaven and earth: yet he is ſaid to dwell in the Temple, becauſe there he manifeſteth his peculiar preſence; ſo the phraſes of the Scripture are to be underſtood. *Go not up for God is not with you.* That is, he will not aſſiſt you. God dwells where he aſſiſts: he dwells not where he helpes not. That you may underſtand this; conſider theſe four particulars.

I.

*Firſt* where a man dwells, he muſt come to the houſe and abide in it: ſo Chriſt comes into the hearts of believers in whom he dwells, and unites himſelf to them, and their hearts to him. And that is done by a double act of the Spirit: *Firſt* he humbleth and convinceth men of ſin, he makes ſome alive, and us to be dead, the way to life is death, as the corn dies that it may live. And this the ſpirit of bondage doth by putting an edge to the Law, by making men deſirous of Chriſt. *Secondly* the Spirit of adoption that unites us, that perſwades us that Chriſt is ours: Love makes the union; Faith is the agent in this union: but it doth it by love: as fire is ſaid to heat, though the qualitie doth it immediately: when after ſound humiliation we believe reconciliation with Chriſt;

It conſiſteth in 4. things.

The cauſe of perſeverance in Grace.

Christ; there is a love to Christ, then there is a union. That is the first work, he unites himself to the heart, and it to him.

*Secondly*, It is not enough for a man to come to the place, to be conjoyned to it for a time: but he must continue there, else he dwells not there but is a stranger: a dweller must continue: Christ abides with us for ever, according to that everlasting Covenant which he hath made with us, *Is.* 55.3. *He hath made an everlasting Covenant with us: even the sure mercies of David.* He never seperates himself from us: after he comes he continues for ever. Isai. 55.3.

But it may be objected: though Christ will not depart from us; yet we may depart from him. *Object.*

To this I answer, that he will not suffer us to depart from him, *Jer.* 32.4. *I will make an everlasting Covenant with them.* That is, I will not turn away from them to do them good, but I will put my fear in their hearts, that they *shall not depart from me*, we are knit together without separation, he never departs from us nor we from him; The reason why we continue in the state of grace, is not because grace is of an unsatiable nature: for it is a creature, and may vanish as all other creatures do: But it never failes because it is in Christ, and supported by his arm of omnipotencie. The light in the air may quickly perish, but if the sun be ever with it, it never perisheth: so the water of a stream may fail, but if there be a spring to supply it, it never fails: grace may perish as it did in *Adam*, but men ingrafted into the second *Adam* can never fall, because Christ is never severed from them; we have his word for it, he *keeps us by his power*: There is an everlasting Covenant on both sides. The Sacrament se ls this unto us; That God hath made a Covenant, that he will never depart from it, and we set our seal by it, that we will never depart from him, *Gal.* 5.3. *He that is circumcised is bound to keep the whole Law.* So he that receives *Answ.* Jere. 32.4. Gal. 5.3.

the Sacrament, is bound, he engages himself to keep the Law of faith: and he receives that oath when he was baptized.

3. *Thirdly* where a man dwells, there he must delight: else he is not said properly to dwell there: a man that is imprisoned, is not said to dwell in the spirit, because he delights not in it. Now Christ is said to dwell in us, because he delights in us, *Esai.62 4. Thou shalt no more be called forsaken, but Hephsebah:* because the Lord delighteth in thee; presence argues delight. God delights in the Saints therefore he dwells in them, he works in them that which is pleasing to them. *Artifex amat opus proprium.* He loves his own workmanship. Thus,

Isai.62.4.

1. *First* God delights in them as in those that are beautiful, *Cant.4.1,2,3. Thou art beautiful my Love thou art fair: Thou hast Doves eyes, thy teeth are like a flock of sheep, which are shorn, which came up from washing: thy lips are a thread of Scarlet: thy Temples like a piece of Pomegranate.*

Cant. 4.1,2,3.

2. *Secondly* as one delights in a garden, so God delights in them, *Cant.4.12.* because he hath planted them, with such graces, as flourish and grow up in them.

Cant.4.12.

3. *Thirdly* as one delights in a Feast: so God delights in them, *Cant.5.1. I have eaten my honey comb with my honey, I have drunk my wine with my milk, Revel.3.20. I will come and sup with them.* I delight in them as in a Feast.

Cant.5.1. Revel 3.20.

4. *Fourthly* where a man dwells, there he is active, one that doth nothing is not said to dwell in the place, but rather to be imprisoned: as one said of an idle man pointing to his body: *hic situs est,* his soul was buried in his body. So Christ is said to dwell in us, in regard of his activity, and influence, in regard of the works that he doth in us: he works efficaciously in the soul, making it fit for himself; Christ hath an influence into the Saints, he is still active, in them, furnisheth them with qualities, that they had not, and with actions that they did not before: as one having an house makes his garden: he dwells in us as the fire in the iron. That is as the fire giveth to

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the iron all the qualities, and properties of fire; as hot, burning, and giving light: it makes it like the fire; so the spirit of a man when Christ dwelleth in him, is made as the Spirit of Christ in all things according to that degree of grace that he hath received.

We now come to the *second* thing we propounded, and that is to shew you the benefits that we have by Christ his dwelling in our hearts: and those are six.

*First* Where ever Christ dwelleth, he maketh that person glorious: he filleth his heart with glory. This I take out of the *Psal.* 24. *v.* 7. *Be ye lift up ye everlasting doors, That the King of glory may come in,* The meaning is this, when ever Christ cometh into any mans heart, he comes as the King of glory. That is, not as one that is glorious in himself, and keepeth his glory to himself: but as one that communicateth his glory to that place where he cometh. For there is that difference between Christ his coming into an house, and the coming of a Prince: when a Prince cometh, though he bring never so much glory with him, yet he putteth it not upon the house, the house remaineth the same. But when Christ cometh into the heart, he changeth he altereth the house, he beautifieth, and decks the soul with such excellencies, as in themselves are glorious, and appear glorious unto the view of others. So *Moses* when he was with God, his face did shine, when he came down from the Mount, because there God communicated his glory to him. Indeed it is true, that was an outward visible glory: but yet the resemblance of that inward glory, which God communicateth to the soul of him in whom he dwelleth. That is he makes an impression of his own glory, of his own Image upon that heart into which he cometh: he stampeth it, I say, upon the heart, and it is glorious in the *Inward man*; it shineth forth also in the life and conversation, even as the light shineth through the window: so is it when Christ dwelleth in the heart: he putteth a glory there which shineth forth: makes him glorious in the eyes of others, giveth a

I. 6. Benefits of Christ dwelling in us. Psal. 24. 7.

gracious and heavenly tincture to all his actions. And the reason is, because where he dwelleth he bringeth the spirit with him, the Spirit of glory resteth upon them: as you have it in 1 *Pet.*4. *The Spirit of glory resteth upon you when you are railed upon for his names sake.* That is, that spirit dwelleth in you, covereth you; and let them say what they can, they shall not be able to hurt you, for you are compast about with light, even with the glorious Spirit of God. As if one should cast dirt upon the Sun, he cannot obscure the glory of it, because light dwells in it, so when men speak evil of the Saints, disgrace and revile them, they cannot hurt them, for there is glory in them that shineth about them.

1 Pet.4.

Now glory is nothing else but the *manifestation* of some *excellencie* to the *view of others*: so we attribute still the word, glory, to such in whom we see some excellency: to see a man in gorgeous apparel, An Army under banners, to see a ship under sail, we say they are glorious. So *Michal* said of *David*, *How glorious was the King of Israel to day*? because then he manifested himself: Now when God sheddeth abroad his Spirit into the hearts of any, whom he infuseth the graces of his Spirit into them, he is said to put glory into them, This Christ doth wheresover he cometh, because he furnisheth them with grace, and every grace is glorious, As it is said of wisdom in the *Proverbs*. *He that is in estimation for wisdom and glory*: That is for wisdom which is glorious: so when Christ cometh into the heart of any, he makes them wise, and therefore glorious. The like may be said of any other vertue; therefore in the Epistle of *Peter*, *vertue*, and *glory*, are joyned together. In a word, the Image of God is in them: which is compounded of many graces, Now that image is a glorious Image, 2 *Cor.*3. *You are changed to the Image of God from glory to glory.* That is from one glorious degree of grace to another; And this is the first benefit we have by Christ, he makes them glorious in whom he dwelleth, because he putteth his graces in them,

2 Cor.3.

them, and stamps his similitudes upon them.

*Secondly*, A second benefit that we have by Christs dwelling in us, is this, where ever he dwelleth, he ruleth and governeth, he guideth the spirit wherein he dwelleth, he keepeth the heart in order, from mutinies and tumults: he keepeth all the affections in obedience, And this is a great benefit, and this he doth where he dwelleth; Therefore in *Psal.* 24. it is said *Be you lift up ye everlasting doors*, (speaking there of the soul which onely is everlasting,) *and the King of glory shall come in*, That is he ruleth as a King, dwelleth as a King, that ruleth in the place where he cometh. That as Satan ruleth in the hearts of the children of disobedience: so Christ ruleth in the children of obedience: he guideth them, and governeth them, he ordereth their steps the right way, That is, when there are in them lusts fighting in their mind, a law in their members, rebelling against the Law of the spirit: he keepeth down these Rebels, he mortifieth these lusts: and therefore in *Rom.* 8. The affections are said to be *servants to righteousness*, That is because righteousness ruleth in the hearts of those in whom Christ dwelleth. Psal. 24. Rom. 8.

But you will say, what benefit is this: what priviledge is it to have Christ rule us? it seemeth rather to be contrary: it seemeth rather that this is to be restrained, and to be over-ruled; is it not better to have our liberty? *Objection.*

I answer, that it is not: but it is a great priviledge to have Christ govern in us: for he is not as those governours that govern for themselves; but he hath the propertie of a good governour, that spendeth his sweetness for the good of those, over whom he is a governour. And this you will see if you consider what a government it is. For it freeth you from the government of other Lords: from the goverment that your lusts have over you, Again he governeth not as a Tyrant, by force, but as the soul governeth the members without difficultie. Now as it is said of the Members, that while they serve and obey the soul, That *Answer.*

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very labour is a rest, and that obedience is a liberty: even so the soul when it obeyeth Christ, that is indeed a libertie, and that service is rest, the reason is, because Christ guideth them sweetly in whom he dwelleth: all the members are guided by the soul with a willing resigation, so that from an inward propensnes, not from constraint, they do what they will: it is therefore an easie government. Again when any thing is made obedient to what is the proper rule of it, it is the better for it: for therein the perfection of every creature lieth, when the Creature hath a Law given it, according to which if it work, it is in the best condition. Now God himself & the law is the rule to which every man should conform, therefore the creature is best, when it is in obedience to him; even as is the body of man, when it is best governed, and kept closest to the rule, it is best in health: so it is in the soul of a man, the better it is governed, the more obedient it is to Christ, the better it is in health: for every rebellion is a sickness and disturbance to the soul: Therefore you have a great benefit, when Christ dwelleth in your hearts as a King; If it were not for that my Brethren, whether would your unruly affections carry you? how would those rebels wound you? how would they rob you of all that that is good? those foolish and hurtful lusts that are in you, how would they drown you in perdition? Now when Christ dwelleth in the heart, he keepeth down these lusts, keepeth the soul in good temper, guideth our feet into the way of peace: our feet of themselves would be running into miseries and dangers, his goverment keepeth us out of these: This is his goverment, and this is the second benefit that we have by Christ his dwelling in us.

*Simile.*

3. Benefit. The *third* benefit is this, where Christ dwelleth there he comforteth, and refresheth the heart; This I take out

Isai. 57. 15. of *Esai.* 57. 15. *Thus saith the Lord, the high and loftie one that inhabiteth eternitie. I dwell in the high and holy place, with*

*with him also that is of a contrite, and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones*; In that place you have Two benefits expresst: *one* is, that Christ refresheth the heart of the humble in whom he dwelleth. And *secondly* he giveth life to them: we will speak of both: and begin with the *first* which is the third in order. When a man is drooping, when his spirit is dejected in him, when he meditateth of nothing but of fear and danger. Now when Christ cometh into the heart, he setteth all at rest: he bringeth a tranquilitie to the soul. In a word he filleth the heart with joy wheresoever he cometh; For as the Sun bringeth light into the world, so Christ bringeth joy into the heart; and you can no more have him in your heart without some joy, then the Sun can be in the world without light; And it must needes be so, because where Christ cometh, he bringeth matter of joy with him, for where ever he cometh he bringeth salvation, as he said to *Zaccheus*, this day is salvation come unto thine house. Now when Christ shall say unto a man, That salvation is come unto him, he bringeth matter of joy, so he is said to come as a Bridegroom. Now a Bridegroom is alwayes bringing of joy, so it is compared to the joy in harvest, and to the joy of those that divide the spoil.

Again Christ bringeth his spirit, and his spirit is a spirit of joy, therefore he is called the *comforter*, this made God break forth into this speech: *seemeth the consolations of God a small thing to you?*

Again he bringeth a Kindom, and that Kingdom consisteth of joy, in *Rom.* 14. 17. *The Kingdom of God is not meat, and drink, but Righteousness and Peace, and joy in the holy Ghost*, Again where Christ dwelleth, you cannot have him but you must have much joy with him, because joy followeth him naturally; at his right hand are pleasures for evermore. Therefore in whomsoever he dwelleth that partie must needs have joy. Look through the world, and what joy some ever a man hath, it is accord- *Rom.* 14. 17.

ding to the measure of his participation with God. Therefore those that have him fully, as in heaven, they have a fulness of joy: Those that have him not at all, as in hell, there is a fulness of grief: Indeed in heaven it is mid-day, and in hell, it is midnight, The one hath the sun alwayes with them; the other darkness it self. Now those that are in the way to both, as the Saints which are in the spring of the day, They have some measure of joy, even as much as they participate of God, and the reprobate that shall be damned, and here dwell in the twi-light, they have some flashes of joy, according as God communicateth himself in common gifts and graces unto them. But in a word, so much of God so much of joy a man hath: Now when God himself dwelleth in a mans heart, and if joy thus naturally follow him, it must needs refresh the hearts of those in whom he dwelleth: so much for the third Benefit.

4 *Benefit.* A *Fourth* Benefit is this, That he giveth life to those in whom he dwelleth, that is he maketh them living men; he liveth in every man in whom he dwelleth as the vine in the branches. That is all the actions and properties of life we draw from him, all the sense we have is from him, in him we live, move, and have our being, and this is a great Benefit. For the worst living thing, is better then the best dead thing, and amongst lifes, the life of grace which Christ giveth is the best life; because it cometh neareſt to the life of God, and Angels: And they have onely this life, in whom Christ dwellerh, for the most living men are but ghosts whilest they are alive: now when Christ cometh into their hearts; he putteth life into them, he makes them living men. Again those that are in Christ: though they have some root of life continually in them, yet they are often, dead, and dull, and indisposed to do any holy duty: It is Christ now that quickneth them, and maketh them ready to every good work. All the motions, all the fruites of life in your selves, are but the budding and putting forth of the spirit; there-

therefore all such blossomes are precious, and they should be nourished in you: you should not let them wither for want of sap, and that you may have from Christ, for it is he that quickeneth every man, by his Spirit; That look as the old *Adam* maketh sin active in every one that is born of him, so the second *Adam* communicateth grace and life to those that are ingrafted into him by faith. Therefore he is called a quickening spirit: even as a man liveth when the soul is conjoyned to the body, so the soul liveth, when Christ is conjoyned to it: Look upon all the living Saints, the reason why they live among such a multitude of dead men, is beeause Christ is in them; if you see one more holy then another, more active, more nimble in the wayes of Gods commandments then another, it is because Christ dwelleth more in him then in another: if you find your selves more ready, and more strong to perform any duty, it is because Christ helpeth and quickeneth you, for he is your life. In a word, all the life you have is derived from his inhabitation, and dwelling in you, And this is the fourth Benefit that we receive from Christ, he makes us living men.

The *fifth* benefit we have and receive from Christ his dwelling in us, is that he consecrateth us, and maketh us holy. Know ye not saith the Apostle 1 *Cor.* 3. 17. *That ye are the Temple of God, and that the Spirit dwelleth in you.* That is Christs act, no man is holy, but he whom Christ consecrateth, and he consecrateth the soul, That is, he sanctifieth it, sets it apart, maketh a temple peculiar to himself: for holiness is nothing but an appropriating something to Gods use, and sequestring it from common uses: Now when Christ works such a work in the spirit of a man, he is said to consecrate a man, to sanctifie him. 5 *Benefit.*

And that he doth when he revealeth to us the vanitie of earthly things on one side, And the excellencie of heavenly things on the other side. By this means the heart is weaned from those, and is knit and married to these *How Christ sanctifieth us.*

in a conjugal love, so that it loveth him, and nothing besides; and this I say Christ doth, by revealing the truth, making earthly things to appear vain as they are, and God to appear beautiful and excellent as he is: For when he appeareth as he is, we cannot but love him: and that is the reason it is said, *Sanctifie them with thy truth*; that is, when any man hath the truth revealed unto him, he seeth things as they are, then his spirit cleaveth unto God, loveth God, marrieth it self unto God, keepeth it self proper unto him, weaneth it self, and estrangeth it self from all other things. That which is called *sanctifying* in that place, you shall find in two places of Scripture expresst in such tearms, as express this double act of Christ which I named unto you; as in the 2 *Tit.* verse *penult.* *He hath purified to himself a peculiar people*; that is, he hath emptied them of whatsoever may draw them from God, and hath sanctified them by his spirit. And so again in the 30. *Deut.* 6. *And the Lord God will circumcise the heart, that thou mayest love the Lord thy God with all thy heart*, &c. That is, I will draw you to me, your hearts shall cleave to me. Now then when these two acts are done, the heart circumcised, and love put into it, that it cleaveth to God without separation. This is the sanctifying of the heart, this Christ works whersoever he cometh. And (my Brethren) this is not an easie thing to do, and indeed no man can do it but Christ: for this holiness of spirit is not onely an abstaining from the things common and unclean, from pollution of flesh and spirit; it is not an abstaining from them out of judgement onely, but then a mans spirit it is holy, when he hath an inward propence inclination to that which is good, and an aversness to that which is evil. When the spirit hath a new quality put into it, *Abhor that which is evil, and cleave to that which is good*, this is holiness, not to abstain from the evil onely, but to abhor it, not onely to do the good, but his spirit cleaveth to the good, loveth the good. So it is said, *Lot* had his righteous soul vexed with the unclean

2 Tit.

Deut. 30. 6.

How we may get Christ in our hearts.

clean converſation of the *Sodomites*, that is, he had a holy ſoul, and in this his holineſs was ſeen, that *he vexed, &c.* So *Moſes*, his holineſs appeared when he wept, when he ſaw the people commit idolatry; ſo *Paul*, his ſpirit was ſtirred within him, when he ſaw the idolatry of the people of *Athens*. So when a mans ſpirit ſtirreth it ſelf after this manner, when from that new quality that is put into it, it works out the uncleanneſs that is in it: this is the holineſs of the ſpirit, and no man hath it but from Chriſt. As the needle, unleſs it have it from the Loadſtone, could not have that property of looking to the North; ſo it is with the ſpirit of a man, before Chriſt dwelleth in him, before he hath put a new quality of holineſs, he never looks towards God, but when it is done once, it cannot do otherwiſe; therefore thoſe in whom Chriſt dwelleth cannot ſin, that is, cannot delight in ſin: this is a great benefit therefore, and this holineſs of ſpirit they have in whom Chriſt dwelleth, To be holy in all manner of converſation, to be holy at all times in all places, in all that he doth to have a holineſs of ſpirit acting and appearing therein. It is a hard thing, and therefore the benefit is the greater: ſo now how much unholineſs we may find in the ſpirits of men, when the ſpirit of a man ſteppeth out and doth what it doth, to its own ends, and looks not to Chriſt, but to other ends, this is unholineſs and adultery of the ſpirit; therefore thoſe, the trade of whoſe life is not to look at God in their actions, but to themſelves, to paſs from pleaſure to pleaſure, and from ſport to ſport, and all for themſelves; thoſe alſo that are ſo much occupied in worldly buſineſſes that God is forgotten, this is exactly contrary to holineſs, for here the ſpirit turneth it ſelf from God, whereas we ſhould be holy in all manner of converſation, holy in every thing, holy in eating, holy in drinking, holy in recreation, holy in all our buſineſs, holy in mirth, &c.

Heb. 17. 16.

*Simile.*

But you will ask how ſhall that be? *Queſt.*

When you do all theſe as to God, as fitting your for *Anſw.*

his

his service; when you put God as the end unto all that you do, then is your spirit holy, you know that place, *Whether you eat or drink, or whatsoever you do, do all to the glory of God.* That is, respect God in it, make not your selves the utmost end of it, for then your heart is unholy, for holiness is to keep the heart close to God, peculiar to him alone, eying God in all things. When he turneth from him, that is the unholiness of the spirit. This benefit we have by Christ dwelling in our hearts, our spirits are consecrated unto him, all that is in us is turned, and looks that way; and so much for this fifth Benefit.

6. *Benefit.* The *sixth* and last benefit we have by Christ dwelling, is defence, he defendeth those in whom he dwelleth, he covereth them, he is a buckler and protector to them, he preserveth them from all evil, from all crosses, or the evil of crosses. This is a great benefit. For there is this difference between Christ and other Inhabitants, other Inhabitants are defended by the house wherein they dwell, but here the Inhabitant defendeth the house. And the reason is good, because, though he dwell in our hearts, yet he is our *habitation*, as it is in the Psalm, that is, we dwell in him, he covereth us, as a house covereth a man, and defendeth him from the violence of the weather. This you have excellently expresst in the 4. Isaiah 4. 6. *Isaiah*, the two last verses, *Upon all their glory shall be a defence*; that is, upon all the people of God which are glorious, he calleth them glory in the abstract. *I will defend them from all evil.* If you ask what defence it is? you shall see a distribution of it, in the verses following, *I will be as a covering in the heat of the day*: That is, one kind, and a *place of refuge and covert from storm and from rain.* That is, if there be heat I will keep you from that, if there be storms and rain I will preserve you from that; you shall be as a man within doors. Thus Christ defendeth those that belong unto him, he is a covering to them, 1 Cor. 3. he keepeth them safe; in the 1 *Cor.* 3. *Him that destroyeth*

*the*

*the Temple of God, him will the Lord destroy.* It is his Temple, it is the place where he dwelleth, and be assured, Christ will not have his house pulled down over his head; no man will promise his Inheritance to be spoyled. Now Gods children are his portion, they are his sheep, he will not suffer them to be plucked out of his hands. Therefore the Prophet *Esay* compareth his Church to a Tent, that though it be made of two or three materials, onely *cords and stakes*, yet saith he, there shall not a *cord be broken, nor a stake plucked up.* My Brethren, if you look upon the Church, you will wonder that they should not have been swallowed up ere this time, but know that God dwelleth in this Tent, he keepeth and defendeth them. Christ dwelleth thus in every believer, in particular he will be a buckler, and defence unto him. And this benefit you have by Christ dwelling in you.

And so much for the Benefits you receive by Christs Inhabitation in you.

We must add something now for the application of this point; and first, you may make this use of it. Learn to judge aright of the works of God in your hearts, and remember that it is wrought by Christ himself. It is Christ himself that is in you, that consulteth with you, that acts in you, that enliveneth you to every duty, he himself is given us of God, to be our *wisdom, righteousness, sanctification, and redemption*; it is he himself that will *come in and sup with us*, Rev. 3. And therefore if you would have a great measure of grace, a great measure of comfort and refreshing, if you would feel the life of grace flowing abundantly in your hearts, fasten your eyes upon Christ the fountain. This is our fault (my Brethren) that we look upon grace, and remission of sins, and sanctification, separated from Christ, we labour not for Christ in the first place, we look upon pardon for sin, we go unto God for it, but we think not upon Christ; learn first to get Christ to dwell in your hearts, fasten your eyes upon him, intreat him to come thither and sup with you, and then

*Use* 1.

Rev. 3.

then take from him justification and sanctification, the spirit and every grace. For so it is, as when a wife marrieth a husband, she must not think of the titles, honours and commodities that he bringeth separately from himself, for then it is an adulterous thought, she must first take her husband, and then those other things come along with him: so must we do with Christ, fasten our eyes upon Christ himself, love him, cleave to him, labour to have our hearts married to him by faith, then we have remission of sins, then we have adoption, then we have reconciliawith God, and every particular grace coming along with him. Even as if a man would have a treasure that lieth hid in a field, he must first have the field it self, and then he may take the treasure; he must not think of the treasure as of a thing abstracted from the field, even so, thou must get Christ, for in him are *hid all the treasures of wisdom and knowledge, and of his fulness, we receive grace for grace.* But this is our hinderance, that we look upon these things separately and apart from Christ. But let us remember that it is Christ that dwelleth in our hearts, and although indeed it is by his spirit, yet it is he himself that is the fountain of all; get Christ therefore more and more into your hearts; for you must know that there are degrees of dwelling, as the Sun dwelleth more in the house at several times, so Christ dwelleth more and more plentifully in the hearts of men, even as there is a neerer union between us and him, and so he dwelleth in us accordingly; as there are degrees of familiarity between friends, so are there degrees of union and habitation, between Christ and us. And accordingly are there degrees in all the effects of his habitation; labour therefore to get Christ in your hearts.

*Simile.*

*Simile.*

*Quest.* But you will say, how shall this be done?

*Answ.* Labour to get a contrite and humble heart, there God delighteth to dwell; there are but two places in which he delights, *Isa. 57. In the highest heavens, and with him also that is of an humble and contrite spirit*; look what delight he

What holiness of Spirit is. Isay 57.

he hath to dwell in the heavens, the same delight he takes to dwell in him that is of an humble spirit. This is the reason why so many living in the Church have not Christ in them; they are not yet humbled, they are not yet sensible of their sins, they know not as yet that they are children of wrath; whereas a man that is humbled, and broken with the sense of his sins, that hath his heart wounded with them, this is one that is a fit habitation for Christ to dwell there. Therefore it is, that even the Saints themselves, when they begin to have their hearts lifted up in them, that Christ removeth them far from him, and therefore also is it that he humbleth them, before he returneth to them again: So it was with *David* and *Hezekiah*, when they were lifted up in their hearts, you see how God forsook them, and how angry he was with them: get humbled hearts therefore. When you can say to Christ in good earnest, as the Centurion said, *Lord I am not worthy that thou shouldst enter under my roof*: that is the best way to draw his favour to you. You know how readily Christ healed his servant, how he admired him.

Again, the neerer you draw unto him, the more he will dwell in you; it is the Apostle *James* his counsel, or rather the Spirit of God by St. *James*, *Jam.* 5. *Draw neer to God, and he will draw neer unto you.* And Christ himself, in *John* 15. 4. *Abide in me, and I will abide in you.* That is, if we would come neer him, we must not suffer our selves to go a whoring after the things of the world, but mind him, draw neer unto him, then would he dwell in you. *James.* 5. *John* 15. 4.

Again, the wider you open the door, when he knocks, the further he entreth, *Rev.* 3. *I stand at the door and knock, if any man will open the door, I will come in and sup with him*; that is, I will come in and dwell with him, enter commons with him. Now ye are said to open the door, when you yield to his knocking, that is, when you are stirred up to any good duty by hearing the Word: all *Rev.* 3.

all provocations are knocking at the door, the more you yield to these, and the more willing you are to perform holy duties, the more you open, and so the more Christ dwelleth in you.

Again, the less you live to your selves, and the more you are emptied of your selves, the more Christ dwelleth in you, the less you live to pleasures, and the more you are emptied of whatsoever is in you, the more will Christ dwell in you.

Again, the cleaner you keep your heart, the more will he delight to dwell in you, a man that is of a neat disposition, loveth not to be in a foul place; so Christ abhorreth to dwell in a heart that is foul and unclean, the more clean therefore you keep your heart from Rebellions and unruly lusts, and the more you are free from any kind of vanity, and the more you grow up in holiness, the more will Christ delight to dwell in your heart.

Again, the larger spirit a man getteth, and the stronger he is in the inward man, These are the means whereby you may get Christ to dwell in your hearts; and the more humble and contrite spirit you are of, the nearer you draw unto him; the wider ye open the doors when he knocks, the less you live to your selves; the cleaner you keep you heart, the stronger you are in the inward man: why then the more you shall have Christ governing you, the more you shall have him putting his glory upon you; the more you shall find him comforting and refreshing your hearts, the more you shall find him quickning you to every good work; the more he will defend you, the more he will consecrate you: But still remember that it is Christ that doth all, when you do any holy duty, when you have any strength to perform any thing that is of any special moment, it is Christ that dwelleth in you, that acteth in you; as the Apostle saith, *it is Christ that liveth in me*; that is, if you see any holiness in me, if you see me excelling others in grace, if you see me doing great

and

and strong actions of Religion, *it is not I that do it but Christ that liveth in me*, it is he that strengtheneth me; therefore for a man to think to live the life of grace without Christ, is as if a man should think to live a natural life without a soul, no wonder therefore that you cannot abstain from such and such a lust, that you cannot pray, that you cannot sanctifie the Sabbath; no wonder, seeing you want Christ, no man else can do it. *Sampson*, when God was departed from him, became as another man; the reason why he did such marvellous things, above the reach of other men, was because God was with him; the reason why the Saints do so much, is because God is in them, he liveth in them, he enableth them to do all that they do; therefore if you find your selves as common men as other men, not able to do peculiar things, not able to reach that pitch of holiness which God requireth, and is expressed in the lives of the Saints; know that the reason is, because you have not Christ: remember that it is Christ that doth all, and therefore in all the things that you do, if you find your selves at a dead lift, if you be unable to do a holy duty, labour to sigh for Jesus Christ; say, Lord I can do nothing without thee, it is thou that must enable me to every good work, I cannot so much as think a good thought without thee: labour thus to have recourse to Christ, it is he that must quicken and enliven us, or else we are but dead men.

Secondly, If Christ live in the Saints, then let them know what priviledge they have, and triumph, and rejoice in it. It is good for us (my Brethren) often to reflect upon these spiritual priviledges: remember now that you have Christ in you, that must be a great advantage to you. When *Moses* was to go up with the people into the promised Land, he would not be content with an Angel, but he would have Gods own presence, God yieldeth to his opportunity. You see by that how much *Moses* esteemed of Gods presence: know therefore that *Use.* 2. *Exod* 33.

it is a great benefit to have the presence of Christ in the soul, learn to esteem it so; it bringeth much comfort, and another kind of comfort then any other creature can bring. Again, consider if Christ dwell in you, you are made living Temples, in the 1 *Pet.* 2.4,5. *Ye as living stones are built up a spiritual house, a holy Priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ.* They were dead stones, and dead Temples before; and this is a great priviledge, for we have all the benefits that the Temple had: no sacrifice you know was accepted but from the Temple, no prayer was accepted but what came from the Temple, or directed towards the Temple. So it is with the Saints, all their prayers are accepted, because Christ dwelleth in them, and they are his spiritual Temples to offer up spiritual sacrifice acceptable to God through Christ, it is peculiar to them alone; others may pray and hear the Word, and do some other outward duties of Religion, but they are not acceptable, because they are not Temples of Christ. Consider this (my Brethren) and rest not in your outward performances, nor priviledges: labour to have the assurance of being the Temples of God, it is that which makes your sacrifice accepted. This confuteth the common error, men think they may satisfie their lusts, &c. and yet if they pray morning and evening, receive the Sacrament at least once in the year, and do some other outward performances, they think they make God some amends. But alas it is not so, the Lord abhorreth all those sacrifices, because they come not from his Temple. They are not sacrifices offered upon that altar they should be, they are not yet of that holy Priesthood spoken of before, and yet there is that hypocrisie in the spirits of men, that they are neither willing to omit holy duties altogether, nor willing to perform them in that holy and zealous manner as they ought: Labour therefore to have Chirst dwelling in your hearts, otherwise nothing will be accepted.

I thought to have added something to have made known to you, when Christ dwelleth in your hearts. As one way to know it, where *Christ* dwelleth, there none dwelleth but him: as the glory *of God filled the Temple*, so Christ filleth the heart.

Again, where he dwelleth, he dwelleth powerfully, he is strong, able to make men go through with their good purposes and resolutions.

Again, 3. He continueth and abideth there for ever, he makes them constant in performing holy duties.

And lastly, He is active as the Sun, when that dwelleth in the world, we see how it enlightneth the world, so Christ enlightneth the soul where he dwelleth, makes us able to judge all things. Again, where the Sun cometh, it thaweth the frozen earth, and causeth a Spring, it causeth every thing to flourish; so Christ dwelleth in the heart as the Sun in the world, or as the soul in the body; see what a beauty the soul putteth upon the body, what motion, what sence; such an alteration there is when Christ commeth into a mans heart. If you find therefore a power in you to do good duties, not weak offers, and breeding of good conceptions, and yet have no strength to bring them forth, Christ is not yet in you. But if Christ be in you, where he dwelleth, he dwelleth powerfully: shall the Devil think you, powerfully rule those in whom he dwelleth? And shall not Christ strengthen and enable those in whom he dwelleth?

*Again*, if you finde your Religion to be but for a fit, if upon sickneſſe or upon the apprehension of death, or upon the touch of some sermon, or upon some fearful accident befalling others or your selves, you can pray, and hear, and perform the outward parts of Gods Worship, and yet fall off again afterwards. Know for certain that you have not Christ in your hearts; for if once he were there, he would remove no more, but enable you to a constant course of holiness. There may be some clouding now and then: but the Sun will never set upon your hearts.

*Lastly*, If you find not an alteration in your soul, a spring in the *inward man*, as when the Sun cometh into the world life, and beauty, as when the soul commeth into the body, be assured that Christ is not yet come into your heart: on the contrary, if you do find all these, then know that Christ dwelleth in your hearts. And this you are to rejoyce in, as the greatest priviledge vouchsafed to you under the Covenant of Grace.

THE

# THE BUCKLER Of a BELIEVER.

## Rom. 8. Verſe 34.

*Who ſhall Condemn? It is Chriſt that is dead, yea rather which is riſen again, who is alſo at the right hand of God, and maketh requeſt alſo for us.*

IN this moſt ſweet and comfortable Scripture, I mean the eighth Chapter, our bleſſed Apoſtle Saint *Paul* ſhews at large, the happy and ſafe eſtate of every true believer that hath his part in Chriſt; where he proves at large that there is nothing can hinder and diſ-anul that eſtate, but that he muſt enjoy it according to his faith, ſhewing withal that if any thing could hinder it, it muſt come either

ther from ſinne, or from the croſſe, the puniſhment of ſinne. Now he ſhews this and proves it ſtrongly againſt all the enemies of Salvation, that neither ſinne nor the croſſe can do it, and therefore not any thing.

Sinne cannot do it, *verſe* 1. Becauſe there is no condemnation, that is for ſinne, to them. The croſſe cannot do it, becauſe as *verſ.* 28. *All afflictions they ſhall work to good for them.* Therefore once in Chriſt nothing can hinder them from eternal Salvation: And one would think this were ſufficient proof, yet as if all this were nothing, Therefore that he may raiſe the true believer to the higheſt pitch of ſound and laſting comfort; he goes further, and would have him to inſult and victoriouſly triumph, *verſe* 33, 34. and riſe to the higheſt pitch of holy confidence, ſpeaking here in a kind of defiance, and ſaying, If any man dare be ſo bold as to accuſe one that believes, yet where is he that can condemn him? as if he had ſaid, There is none at all that can; So that briefly in theſe words contained in the Text, is laid down every holy believers challenge, which he may take up againſt the face of all enemies whatſoever.

Wherein obſerve *two* parts.

I. *Firſt*, A true beleevers challenge in theſe words, *Who ſhall condemn*? Secondly the perſon in whoſe name the challenge is made, which is Chriſts, *It is Chriſt that is dead*, &c. For though the beleever is weak in himſelf: yet in the rock Chriſt, ſtrong and invincible.

For the *firſt*, *viz.* The true beleevers challenge, it is the more to be noted, becauſe it is laid down by way of interogation: For that hath with it a ſtrong confidence and a kind of victorious triumph, as if he ſaid, there is none at all that can condemn though they may go about it. It is not *interrogatio rogantis* or *dubitantis*, but *inſtantis et triumphantis*, It is not a queſtion of one asking by way of doubt, but of one earneſt in affirming, and Triumphing; So that the point then is this.

*There is not any one in heaven, earth, nor any where elſe, that*

*that can bring in any thing to condemn a true believer in the ſight of God.* Or

*There is not any thing in this world, nor in the world to come, to hinder the ſalvation of a true believer.*

Where we are to conſider,

*Firſt*, What it is to condemn.

*Secondly*, That all and every one of us before we believe are in the eſtate of condemnation, and therefore eaſily to be condemned, becauſe under the curſe of the law and the guilt of ſin.

*Thirdly*, That when we come truly to believe in Chriſt, even then we are not to think to be free from all that will aſſay and ſeek to condemn us and bring us to perdition and deſtruction.

*Fourthly*, That though there be many, as the Devil and all his inſtruments, that aim and endeavour by many means to ſpoil us of our faith, and hinder our ſalvation, and ſo bring us to deſtruction, yet ſhall none ever be able to do it.

*Laſtly*, We will make application of all to our ſelves,

For the *firſt*, namely what it is to condemn. It is taken diverſly, either *in foro publico* (as in our courts) when one is guilty of ſome offence againſt the Law, and ſo is bound over by ſentence of condemnation to ſuffer for it. Or elſe in *foro conſcientiæ*, in the court of Conſcience, as here before God, and it is nothing elſe but to have a Conſcience guilty of ſin, and for that to be judged of God to Eternal puniſhment: even to be ſeparated from the Love of God in Chriſt for ever and ever; And all this preſuppoſeth a guiltineſs for ſin that juſtifies the Judgement of God in regard of the juſt ſentence of condemnation. Now who ſhall make the true believer guilty before God, being once in Chriſt? The anſwer is made by the Apoſtle, There is not one that can. 1.

Now for the *ſecond* thing obſerved, namely that thoſe which come to believe, while they were in a ſtate of Nature and under the curſe of the Law, were in an eſtate of 2.

condemnation, This is proved *Eph.* 2. 3. *Among whom we also* (saith the Apostle) *had our conversation*, &c. *And were by nature the children of wrath as well as others.* As he also telleth those beleeving Romanes, *Rom.* 6. 17. Of this their own conscience is witness against them. The Law of God is the bill of inditement, God the Judge, the Devil the executioner, and hell the prison from whence it is impossible to escape until they come soundly to believe in the Lord Jesus.

3. For the *third*, When a man hath this blessed grace of faith, and begins to lay hold on Christ: he is not to think himself safe, and that he is secured from all that will seek his condemnation. For the Devil will do what he can still to winnow all goodness and grace received out of him. That nothing may remain but chaffe. And therefore it is we are taught in the Lords Prayer after forgiveness of sins, to pray against temptations. Though thy Sinns be pardoned by the bloud of Christ upon thy believing, yet there is one that seeks to break the force of thy faith, and so to bring thee to destruction; And therefore it is, he is called the *accuser* and *destroyer*, *Rev.* 12. 10. so that thou must look, that though thou hast got out of his paws, yet he hath many wayes whereby he will labour what he can to bring thee back, to condemn and destroy thee.

As first, he will lay unto thee the wrath of God, to drive thee to despair, as he would have done *Job*, who was brought to sore tryals, discovered in passionate speeches.

2. The curse of the Law is inforced against thee, to make thee think thy obedience to be so poor, as God will not accept thee.

3. Want of faith is another of his suggestions, and for this he will alledge the condition of the Gospel, and tell thee that thou dost not believe, and so art not onely under the curse of the Law, but the Gospel also.

4. The sins of thy conscience, that he will buffet thee with,

with, perſwading thee that ſuch a ſin is not pardoned, or pardonable.

5. He will muſter up the world where he hath many Troops following him to choak the Word, and quench the grace of God that is in thee.

Laſtly, He will fear thee with the grim and diſmal look of that laſt enemy, death, and put thee under fears of never being able to undergo it.

Now for the fourth circumſtance, That though with all his power, cruelty and ſubtilty as before he doth aſſail, yet a true believer, he ſhall never be able to prevail againſt; and that *firſt*, becauſe a true believer, his debt is paid by the death of Chriſt: *Who ſhall condemn?* ſaith the Apoſtle, Chriſt is mighty and ſtrong. None; for faith hath a hand that layes hold on Chriſt, ſo that if Chriſt periſh, he may, elſe not; And that, 4.

*Firſt*, Even becauſe Chriſt hath died for him; and the ſtrength of the Apoſtles reaſon ſtands thus. A man in debt, if his debt be paid, he is not in danger of the Law to be condemned for it; ſo there is not one farthing that God can in his Juſtice demand at a Believers hands, for it is paid by Chriſt. There is a double debt indeed he hath, but if both be paid for him, the Law ſhall not condemn him. 1 *Reaſon.*

The *Firſt* is the debt of obedience to the Law; God hath required of every child of *Adam* to obey and keep the whole Law, and he hath not done it; therefore there is a debt unpaid by him.

The *ſecond* debt is of puniſhment, for not doing it, and that is the curſe of the Law.

Now a Believer may produce a ſurety that hath paid both, namely Chriſt; for firſt, he died not before he had fulfilled the Law. His righteouſneſs, obedience, and all was for us; He took our nature, onely that we might have our part in him; he did all in our ſtead and names, even for our ſake; upon our believing in him, all is ours.

Secondly, by his death he removed the curse which is the punishment of sin. For the first, *Rom.* 10. 4. (*Christ is the end of the Law for righteousness, to every one that believeth*) think of this, and labour for a spirit of faith, ever groan in thy soul, till thou piercest the Heavens and obtainest faith. For the second, *Gal.* 3 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Pitch on these places, and lay fast hold on Christ by faith, and they will uphold thee in the evil hour, even when the devil labours against thee with all his forces.

I, but the Devil is crafty, may some poor soul say, it may be he hath some bill or bond yet undischarged that I know not of, which he may demand at my hands.

No saith the Gospel, he hath *blotted out the hand-writing that was against us, Col.* 2. 14. All is crost and cancelled, and this God hath spoken and sworn to, therefore let him do what he can, onely believe thou. Every writing is cancelled, there is not a whit to shew in the sight of God. A poor man is indebted a great sum of money to a mighty King, and knows not what to do, having nothing to pay it withal, whereupon he is convicted, condemned, cast into prison. Now it pleaseth the Kings onely Son to undertake the debt, his Father is content, and in process of time he payes it, and satisfieth his Father, who then I pray you can condemn that man? Even so is it with the poor believer, he ought both body and soul, and was to be put into the prison of Hell for ever, for breaking Gods Law, and incurring his displeasure; But the Lord Jesus out of his love and free favour, undertakes for the poor believer, and payes his debt; who then can condemn this poor Believer?

2 *Reason.* Now further, by way of gradation and assent, to make us raise up our thoughts in assurance of this, the Apostle useth a second reason, that is, Because Christ our surety is not onely dead for us, and so hath paid our debt, but also is risen again to make the poor believer more

more ſure, he hath paid the debt. And the ſtrength of the argument is thus. If Chriſt had not riſen again, but been ſtill in the power of the grave, and kept under by the enemy of our ſalvation, the poor believer might have been juſtly afraid his debt had not been paid, but Chriſt being riſen and out of hold, he is out of doubt. As when the debtor ſees the Kings Son that was his ſurety at liberty, and in the Kings Court, he fears not but his debt is paid; ſo when the poor believer ſees Chriſt ſet free from the power of the grave, &c. he knows God hath accepted the payment he hath made as ſufficient for him. Let us therefore look upon our ſelves as having a part in Chriſt, and know whatſoever he did, it was for us, even for every true believer; ſo that he riſing again, we riſe again, which being ſo, it manifeſts that God hath accepted Chriſt his payment, if any thing could hinder, it muſt be death and the grave; but Chriſt being riſen, they have loſt their power, and ſo none able to condemn, *Rom.* 6. 9. Chriſt roſe for us never to dye again, and therefore that we ſhould never dye eternally.

A *third* reaſon is taken from the ſitting of Chriſt at the right hand of God, which puts all out of queſtion that he paid our debt when he laid down his life, in that he is riſen and aſcended up to his Father. Now God would never have admitted him to ſit at his right hand had the work been unfiniſhed, but now being aſcended to the right hand of his Father, where he is advanced to the higheſt pitch of honour, glory and Majeſty; and that in our Nature, ſitting in full authority King of heaven & earth, there for ever by his ſpirit, to gather and guide all his children, and quell the power of their enemies; it is apparent that our Sureties payment is accepted, ſo that now nothing can condemn a Believer, not his conſcience, nor any thing elſe can condemn him, and therefore he may triumph over all accuſations. 3 *Reaſon.*

In the *fourth* place, add unto all this, that Chriſt doth not 4 *Reaſon.*

not onely sit at Gods right hand, but so as that he also maketh intercession for every true beleever, having not onely power, but even the same good will and mind that ever he had to do them good, consider this well, whether thou beleeving, needest to fear the face of any enemy whatsoever. The poor man that was indebted to the great King, For whom the Kings son was pleased to undertake and satisfie, when he sees him come out of prison, set at liberty in his fathers Court, in greater honor, and not onely so, but highly favoured of the King his father, and continually requesting him for that poor man. What needs he now care for all his enemies? He need not be affraid to look all officers in the face, *&c.*

*Use* 1. Is this the secure and happy estate of every true believer, out of himself, in Christ. Then see the necessity of using all those means (and that constantly) whereby Christ our Blessed Redeemer is pleased to communicate himself and this his grace unto us. Faith is a special gift and grace, and comes from God in Christ, and Christ he comes onely in the meanes which are channels and conduit-pipes. Therefore if thou wouldest have this grace, and be strengthened and increased therein, even as thou wouldest have thy soul thus dignified, use carefully all the means. As

The word which is the Scepter of Christs Kingdome, submit thy soul to it: If thou wilt have an excellent spirit, such a one as *Joshua* had, pray to God for it, and take heed of grieving the spirit of God, by continuing in the practice of any known sin, which is as water that quenches the fire, but rather cherish thy faith and put fuel unto it, by constant & consionable hearing, reading, prayer, meditation, receiving the Sacrament, holy conference, and watching over thy heart. For if thou put fuel to thy faith, and keep away that which may quench it, thou shalt clearly see this blessed truth, and find the power of faith in this that hath been said. Therefore as thou wouldest have this confidence and comfort in thy heart and soul, use the means for it. The dilligent hand becomes

comes rich in Gods ordinary providence, and so mayst thou in this grace, if thou use diligence, there is no way else: Therefore whilst thou hast time use the means, give attendance to the word, and all those heavenly meanes before mentioned.

Its true indeed Christ hath freed himself by dying, ri- *Quest.*
sing again and being at the right hand of God, and this I believe, saith the poor soul, in the midst of his fears, temptations and troubles of mind, but how should I bee comforted in knowing that I am freed from all that danger and condemnation which my sins do deserve?

Yes, upon this ground every beleeving soul, and so thou *Answ.*
if thou doest believe, mayest be sure to be freed as Christ himself is freed, and that even because Christ undertook and did all this for the poor believing soul, and he had not done it but for him. *Esai 9. 6. Unus a child is born, to us a Sonn: is given,* All he did was for us and for our Salvation, so that if Christ hath any happiness, thou believing in him mayest be assured of it as Christ himself? All Gods intentions towards thee are founded in love, else how should that be true, *John 3. 16. God so Loved the world, &c.* Christ also took all upon him for our sake, even to redeem and save us, he needed not have done it for himself, for he was God in glory, *&c.* lift up therefore thy heart by faith, and beleeve this and thou shalt find it true, though we miserable wretches are unworthy of any such mercies, yet is God worthy to be believed; Look on Christ and consider who he is, and reflect it upon thy self, and if thou canst believe the Lord Jesus hath done all this for thy sake; To help and strengthen thee to this.

*First*, Consider Christ did it for us; that believe as a surety, we were all banck-rupts in the law of God, for want of obedience thereunto, now Christ the surety of mankind comes and undertakes for us and hath done it: *Hebrews 7. 22. He was made surety of a better testament.*

Therefore think on him alwayes as thy Surety in glo-

ry;

ry; Christ there is said to be a Surety of better things then the legal Rites were, even of the New Testament, wherein whatsoever is contained, it is for us, and there it is treasured up, *ask and thou shalt have, seek and thou shalt find.* All he did, he did as my Surety, all the evil he took away, and all the good he purchased, it was for me.

A *second* means or help to strengthen thee, (if thou art one that art humbled for sin, and desirest more and more to believe) is to know that God hath bound himself, and sworn to it (and he is true, though every man is a lyar): now that he should swear to that Testament of Christs blood, it is even because we should have hearts strengthened to believe, and therefore now it is a shame if we have not more faith, obedience and holiness then heretofore. Certainly if we had faith instead of our presumption, what abundance of peace of conscience and sweet and comfortable joy might we have, because Christ hath done so much for us as we have heard, and all, that nothing might hinder the salvation of a poor believing soul.

*Use 2.* Now to handle this point as it is contrary to the erronious doctrine of the Church of *Rome.*

*Who can condemn?* none, This is the speech of the Apostle in the person of every true believer, as well as those to whom he then wrote at *Rome.* Onely those that have but a weak faith, the weaker assurance, yet all shall find the truth hereof if they believe, both weak & strong; this then may serve in the next place against that tormenting and racking Doctrine of doubting so much maintained by *Bellarmine*; tis true indeed, saith he, we doubt not of Gods mercy and the merit of Christ, nor of the efficacy of the Sacrament, &c. but in regard of our own indisposition, infirmities, unworthiness and sins, in respect of these we ought to doubt and fear. And so by a counsel hath the *Romish* Church accursed all such as say they are assured of their Salvation, though here every believer is enjoyned to believe it assuredly. But as the

Psalmist

Pſalmiſt ſaith, *he that loves curſing, it ſhall enter into his own bowels.*

But what are *Bellarmines* reaſons againſt aſſurance?

*Firſt*, Saith he becauſe of our unworthineſs. *Object.*

But to this I anſwer, to what purpoſe ſhould the Apoſtle ſpeak that which he doth here if our own unworthineſs or ſins could condemn? But if they ſtand upon unworthineſs we will ſay as much of our ſelves as they can poſſible. But ſeeing Chriſt hath undertook, as our ſurety, in our ſtead, and God through his grace gives power to believe, he takes away our unworthineſs and gives us Chriſts righteouſneſs to go out and in as he hath done, and ſo we make all our challenge in Chriſts name, not in our ſelves, and ſo our unworthineſs obliges us more ſtrongly to reſt our ſelves upon Chriſt. In which caſe we reſemble the vine that goes up & layes hold on that which is ſtronger then it ſelf, ſo we in our ſelves weak, cloſe with Chriſt, in whom God looks on us, not as we are in our ſelves, but in him in whom he is well pleaſed. So we ſtand not upon, nor look unto our righteouſneſs but to God in Chriſt, by whom our ſins are waſhed away in his bloud, and our perſons covered with his righteouſneſs. *Anſwr.*

I but ſaith he the promiſes of Salvation are made conditionally, if we repent and beleeve, now in regard of our ſelves we cannot beleeve, and therefore we are to doubt. *Object.*

To this the Apoſtle ſhall anſwer, Though the promiſe of Salvation be conditional, yet every one that truly beliveth, his faith hath from God a light in it that makes him believe and repent, 1 *Cor.* 2. 12. *Wee have received, ſaith the Apoſtle, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are freely given us of God*; So that the true believer hath received ſuch a light, from the word, which letteth him ſee and know in ſome meaſure, that hee hath faith and repentance. Then what can hinder him from believing in *Anſw.*

Christ, that hath done all this for him, he may know he is chosen in that he is effectually called, he may know he iseffectually called in that he hath true repentance and faith in the Lord Jesus, and therefore he may be assured of his Salvation.

*Object.* I, but who can tell, saith he, that he hath sufficient faith and sufficient repentance?

*Answ.* Our assurance depends not upon the suffi iency, that is upon the measure, but the truth of our faith and repentance. As our faith is true and strong, so is our assurance; though it be but as smoaking flax, yet if it be true, Christ will not quench it. It stands not upon this, how much or how little we believe, but how truly, *Acts* 16.31. *Beleeve in the Lord Jesus and thou shalt be saved.* They said not believe thus much.

*Object.* I, but saith he, a true believer hath many secret sins, how can he then be assured?

*Answ.* The true believer though he do fall into sin, yet if he be in Christ, and Christ raign over him, then sin raigns not over him, and so long there is no condemnation to him, as it is *Rom.* 8. 1. Seeing that sin doth but dwell, though it trouble, so it raign not, it hinders not but he may have assurance. Assurance may stand with secret sinnes that a man confesseth and humbles himself for, but if a man be given up to any sin, he cannot be assured, else he may; howsoever sin may trouble him much.

*Object.* *Lastly*, He saith we must doubt in regard of our selves, because all we have is but natural assurance. A man may hope well, that he grants, but he cannot be certainly assured.

*Answ.* *Romanes* 5. *verse* 5. He that hath sound hope is assured. That I soundly hope I know, for I truly believe, which shews what the Doctors of the *Romish* Church are, Though greatly learned, yet fearfully given over to delusion; for all true hope is grounded upon present faith. So that if a mans hope be sound his faith is sound, and therefore the true believer may have assurance. A true Christian he looks not on himself but upon Christ what he

he hath done for him, utterly disclaiming his own merits.

Now we have heard this great Doctors reasons and confuted him by scripture, let us hear the instanances he brings out of Scripture to maintain doubting. There are *three* examples *Bellarmine* brings of holy and righteous men in Scripture, that saith he, durst not stand upon assurance; where is then that man, saith he, that dare presume of his assurance? *Object.*

The *first* is *Job.* 27. 6. where he saith my heart shall not reprove me all my dayes. I have lived so as in the main, I have had a care to please God, therefore let my friends say what they will, I will never forsake my righteousnes.

Now saith *Bellarmine*, If a man can say thus and yet fear as he doth, *Job* 9. 20. saying, *If I would justifie my self my own mouth shall condemn me, If I would be perfect he shall judge me wicked, Though I were perfect, yet I know not my soul.* Who then dares stand upon assurance? For answer hereunto we must understand and know that justification is double: *First* from Faith, *Secondly*, from the fruits of faith, namely that righteousnes we receive by his grace, the Imputative righteousnes that is by saith in Christ that *Job* there speakes not of, so that we go not about to free our selves by our own righteousnes, or any thing that we can do, but by Christ. So that though he durst not justifie himself in his own righteousnes and integrity of life, yet did not this hinder from the assurance of his salvation before God in Christ; for *Job* 19. 25 26. *I am sure saith he my redeemer liveth &c. whom I my self shall see and mine eyes shall behold and no other for me*: So that though he stood not upon the righteousnes of works for himself, yet he was assured in Christ of Eternal Salvation. *Answ.*

The *second* example he brings is of *David*, *Psalm* 26. 1. who saith, *Judge me O Lord for I have walked in mine Innocency*, to shew what a holy and righteous man he was, *Object.*

and yet saith *Bellarmine* for all that he doubts of his Salvation, as appears *Psal.* 19. 12. where he saith, *Lord who can understand his errours? cleanse me from secret faults.* Now if he had secret sins that he feared might hinder him, how then could he have assurance?

*Answ.* We deny that, because he that truly believes and repents, all his sins both secret and open are pardoned, known and unknown he confesses and repents of all, and therefore they are forgiven, *Rom.* 8. 1. Labouring to know his sins and forsake them, though he cannot know them all yet is he accepted. So the not knowing of our sins particularly hinders not our assurance of salvation, though *David* knew them not, yet had he assurance of the pardon of his secret sins and faults as well as other, in Christ.

*Object.* I, but he was afraid he might be blinded in them, and so he might doubt, saith he.

*Answ.* We deny not but he might fear, for we say none can be assured of Salvation, but he that fears to offend. As a good child fears to offend his father, Now his fear hinders not his fathers love, fear of Gods favor indeed may hinder assurance, but not fear to offend him; Fear of sinning against God keeps him that his assurance is the stronger, the child of God that falls into sin when he casts off his fear and trembling, least he should offend against God, dashes and weakens the strength of his assurance, and the more a man fears to sin the more it keeps him in the favour of God, 2 *Sam.* 12. 12. *David* had assurance from God by the very prophet, &c. *Ps.* 32: when he confessed his sinnes he propheſied that God forgave them; besides *Psalm* 73. 25. he testifies to all the world that he had none in heaven but his reconciled God alone, all which shewes how strong assurance *David* had notwithstanding all his fear.

*Object.* Again in the *third* place he brings that of *Paul* 1 *Cor.* 4. 4. where he saith, *though I know nothing by my self, yet am I not thereby Justified.* Whereby *Bellarmine* would prove

prove that *Paul* could not be assured.

For Answer hereunto, we must know that the Apostle there speakes not of the justification of his person, but his office, and that not before God but men, who though he knew he had used all faithfulness in his doctrine, yet I stand not upon that, saith he, for he acknowledged that God might find and see faults enough that way, but because Christ had done such things for him, &c. God had accepted of his sincere obedience in Christ, nothing could hinder his assurance of Gods approbation and love to him, which he testifies *Rom.* 8. 34. shewing his assurance that nothing could seperate him from the love of God in Christ, so that none of these holy men, *Job*, *David*, nor *Paul*, howsoever they durst not stand upon their works, yet in regard of Gods love in Christ, they were all assured of their salvation and so may every true beleeving soul. *Answ.*

What comfort else could we have at the day of death?

*First*, Satan who at first was an angel of light, yet fell away, saith he. *Object.*

But to that we answer, Satan he had never a covenant made with him in Christ, we speak onely of believers. *Answ.*

*Secondly Adam.* *Object.*

But that is nothing to the purpose likewise, because before his fall he was never in this covenant of grace. He had ability to stand if he would, but he never had that promise before his fall, which wee have in Christ, As namely that we shall continue and never depart away, God putting his spirit in us. *Answ.*

*Thirdly Saul.* *Object.*

To which we answer that he was never a truly righteous man, though he was called to be a king, and had a new heart fitted with endowments for his kingly office, yet were his graces but common graces, not peculiar and special saving graces. *Answ.*

*Fourthly*, *Salamon*, *Bellarmine* holds that he perished. *Object.*

yet he saith that he was a man beloved of God, 2 *Sam.* 12. 25.

*Answ.* Therefore say we he fell not totally and finally, he lost not all grace because he had still so much grace as kept him from falling finally, as we may see by his book of repentance.

*Object.* *Fifthly, David. Bellarmine* saith, he fell totally.

*Answ.* But that is not so, he lost not all when he fell into sin, as appeareth *Psalm* 51. 12.

Though the operation of his faith ceased, yet lost he not the substance and habit thereof, for there was a spirit of prayer and repentance still left, he had a conflict within that made him so earnestly pray, *restore me to the joy of thy salvation, &c.* where note he prayes not simply for salvation, for that he was assured of, but for the comfort of it, and his prayers we know were the prayers of faith, for they brought him joy and comfort. So that then he had not lost all his faith.

*Object.* *Sixtly, Peter.*

*Answ.* But he also lost not all, which to hold were directly contrary to that of our Saviour, *Luke* 22. 32. where he tels *Peter*, that he had *prayed to the Father that his faith might not fail him*, and it is a priveledge Christ hath purchased for every beleeving soul, that howsoever he may be grievously and continually tempted on every side, yet shall his faith never utterly fail, because Christ hath prayed for it.

*Object.* *Seventhly*, He brings *Simon Magus.*

*Answ.* But we deny him to be a true believer, he was at the best but in the *gall of bitterness*, his heart was stark naught, and therefore for him to fall away it is no wonder.

*Object. & Answ.* *Lastly, Judas*, whom we deny to be given to Christs keeping to eternal salvation, though he was given him as an Apostle, for Christ to prevent all, declared plainly that he was the son of perdition from the beginning; so that there is indeed no strength in all these to weaken

and

and hinder the assurance of him that truly believes, onely the Devil stirs up all his instruments by all means to discourage him if it were possible, but he shall never prevail.

The use of this in the *third* place is for trial, namely that we should examine our selves, to finde if we have this insulting and triumphing faith, whereby we may be able to look up to God in the day of tryal and hold out. If a man have base and counterfeit coyn in his purse, he cannot abide to let it be tryed, but if it be found and good, he is not affraid to bring it to the touchstone. God in this case will take nothing for currant, but what hath his own stamp upon it. The word of God hath that in it that will try us; let us therefore every one deal sincerely with our own hearts, as in the sight and presence of Almighty God, that so we may know whether we have this blessed Grace of Faith or no. But before we come to this, let us consider these grounds. *Use.* 3.

*First*, That all that live under the Gospel have it not, though it be called the word of Faith, and be the very meanes to beget Faith. For this, look 2 *Thess.* 3. 2. where it is given as a reason why those that truly receive the Gospel, are so reproached and hardly dealt withall, by the world, even because all men have not Faith, for if all had Faith, then could all be of the same minde, and Holinesse, Righteousnesse and Love would be their delight.

*Secondly*, That this triumphing Faith which upholds a man, and opens his mouth to speak upon grounds of Faith, is so far from being a common gift to all, that but few indeed have it. 2.

It is a special and peculiar grace that makes a man triumph over condemnation. That this was hard to be found, the Prophet complains in his dayes, *Isa.* 53. 1. *Lord, Who hath believed our report*? And that not among the heathen onely, but even among the people of God.

The like complaint Christ takes up in the very words of the Prophet, *John* 12. 38. *Rom.* 10. 16. He admires

at

at the paucity of true believers. So now the ſound of the Goſpel hath come to all of us, but who ſhewes this faith of Gods elect in them. This alſo we may ſee in the parrable of the ſower, wherein is ſet forth the eſtate of the viſible Church. Where there is but one ſort of the four kinds of hearers that bring forth this fruit. Three ſorts come to hear, ſome but for faſhion ſake, or compelled thereunto, ſome to get knowledge onely, ſome to carpe, ſcoff, or catch ſomewhat to run to rulers with, or to judge that which ſhall judge them one day. This triumphing faith it ariſeth from an Immortal ſeed of Gods word alone.

3. *Thirdly*, That though there be but few that have this faith, yet not the pooreſt and meaneſt of Gods children if they have any true hope of Gods mercy, but in his time ſhall come to it. *Act.* 13. 48. *As many as were ordained to eternal life believed*, whoſoever is Gods childe ſhall have this faith, and therefore *Titus*. 1. 1. it is ſet out to be a pecular grace and gift of God, that onely belongeth *to the elect*, *Gal.* 3. 6. all are ſaid by faith in Chriſt to be Gods ſons. *John* 10. our Saviour ſhewes as none will, ſo none can believe but ſuch as are Gods ſheep, that is his elect, even thoſe that are choſen in Chriſt to eternal life.

4. The fourth thing we are to conſider as a matter to bee believed is, That thoſe that have this faith that will ſave their ſouls, they may know they have it. Which is againſt *Bellarmines* reaſons of diffidence and doubting.

*Firſt*, They may know it to themſelves for their comfort, and next they may make it known to others by the fruits thereof, 1 *Cor* 2. 12. *That we may know*, ſaith the Apoſtle, *the things which are given us of God in Chriſt*: which is ſpoken in common to all that truly believe, and not onely to any ſpecial perſon: the true beleever hath ſuch a light going along with his faith that he comes to know though not perfectly yet truly and infallibly that God hath choſen, Adopted, and ſanctified him, &c. He takes

takes hold of the promiſe of Salvation, upon Gods commandment: Faith is that which receiveth the word and promiſe, and cheriſheth himſelf in a ſpecial manner in the Word and Sacrament. The Devils works are in darkneſſe, God gives his in light, and therefore his children are called Saints in light, *Col.* 1.12. and *John* 15. 10. *He that believes in the Son of God hath the witneſſe in himſelf*, So that thou needeſt not have others tell thee that thou doſt believe, for if thou haſt faith indeed, tis not ſo hid and buried in thy heart but that thou mayeſt know it.

*Secondly*, Others alſo may know it, as it manifeſts it ſelf in the fruits, *Rom.* 1.8. Their faith was ſpoken of far and near which was known by their wonderful change, they were become new creatures ſuch as were now of a holy life and converſation, for which *Paul* thanks God, and deſires to be with them to be comforted with their faith and his own. 2.

Next to this conſider that this triumphing faith whereſoever it is kindled, it will endure the tryal, even the fire of Gods ſpirit, it will endure alſo the fiery tryal of affliction, 1 *Cor* 3. 13. It is not a chaffie or counterfeit faith, that all the troubles or temptations can blow away. But being begotten by the word it pacifies the conſcience and ſtabliſhes the heart in the bloud of Chriſt, And purges the heart to make it fit for the Holy Ghoſt to dwell in, alſo it works by love and makes a man not churliſh and froward but loving, and that even to his very enemies, for Chriſt ſake, thy heart will tell thee thus much, and make thee ſay, I thank God I have this faith in me.

*Laſtly*, ſeeing it is thus, namely that it is the duty of all & every one that lives under the Goſpel to prove his heart, and ſearch it to the bottom, 2 *Cor.* 13. 5. *Examine your ſelves whether you be in the faith*, this ſhewes that it is not a thing to be taken as granted that we have this faith except we find that we have it indeed, but to ſearch and try our ſelves for it, Becauſe elſe we are in a great danger even

in the ſtate of reprobates. Therefore examine thy ſelf, and if thou haſt it, bleſs God that ever thou wert born to be brought to ſuch a bleſſed ſtate wherein thou mayſt thus triumph.

Now for the notes whereby thou mayeſt try thy ſelf, they may be theſe.

The *firſt* is taken out of *Rom.* 8. 15. *yea have not received the ſpirit of bondage to fear again, but the ſpirit of adoption whereby we cry Abba Father.* Thou haſt found thy ſelf before to have bin in an eſtate of bondage, as thoſe believing *Romans* there, who were accepted in an eſtate of fear and bondage under the curſe of the Law and condemnation, even in deſpair of themſelves, the ſpirit of Bondage for that time ſhews us the law that condemns us and makes it to triumph over a man ſo long as it laſts, try therefore if thou haſt felt thy conſcience ſet on thee, and found thy ſelf to be condemned for thy ſins. Thus all Gods children truly converted indeed have felt, though ſome more, ſome leſs, and lyen under it ſome a longer, ſome a ſhorter time; if thy ſoul have drooped, been afraid to be utterly caſt away, if thou haſt found thy ſelf in a loſt eſtate then is thy caſe good, for this goes alwayes before that inſulting faith, that triumphs againſt all condemnation. If thou haſt not found this, but haſt gotten faith without it, then doſt thou ſpeak peace to thy ſelf, before God ſpeakes it, and it is all one as if the Iſraelites ſhould have looked up to the brazen ſerpent, before they had been bitten with the fiery ſerpent in the wilderneſs: who had been never the better, not finding indeed the need thereof, as thoſe that are ſtung and troubled with ſin do. Many are driven to believe becauſe they are convinced thereof in their judgement, and the example of others they think would ſhame them elſe. But that is not enough, thou muſt find thy ſelf throughly awakened for thy ſins, and feel thy ſelf lying under the wrath of God, and loſt as it were in thy ſelf before thou canſt truly ſee the need of a Saviour, and look up to him effectually.

*Secondly,*

*Secondly*, If thou haſt obtained this abſolving, quitting and triumphing Faith, then after this ſpirit of bondage thou haſt found the ſpirit of Adoption ſpoken of in the ſame place, *Rom.* 8. 15. for before thou haſt been bitten with thy ſins, the Devil and thine own conſcience, thou canſt not receive any true comfort. But when thou once findeſt in thee nothing but matter of condemnation, & art driven quite out of thy ſelf, then the ſpirit, with the Goſpel, opens thy heart and inlargeth it to rejoyce, and draw ſtronger conſolation from the Goſpel then the law could bring condemnation. So that if thou haſt found the ſpirit of grace and comfort calming thy minde and purging thy conſcience, and ſo ſealing thy heart, and giving thee ſome aſſurance that thy ſins are forgiven thee, then is thy eſtate good: aſſure thy ſelf nothing in the world could do this but the ſpirit of God; Ask therefore thine own ſoul if thou haſt in any ſmall meaſure in truth found: thus then hath God begun this triumphing Faith, and ſet it up in thee. 2.

*Thirdly*, If thou haſt this Faith, then art thou united unto Chriſt and haſt fellowſhip with him, thou art then knit to Chriſt as a man to his wife in a mariage bond, for thou muſt know that Chriſt is the believer in a ſpiritual and myſtical manner, *Rom.* 8. 1. We firſt are in Chriſt, that is, when we once come to believe; and then Chriſt is in us (as it is verſ. 10.) when his death kills the body of ſin in us, and *John* 17 21, 23. *I in them*, ſaith Chriſt, *and they in me*, which ſhew as in divers other places in like manner, that there is then an union, which is an infallible note that floweth imediately from the grace of faith once begotten & wroueht in any poor ſoul, 1 *Joh.* 1. 3. *They have fellowſhip with Chriſt*, and with the father through Chriſt, if thou haſt this faith, then is there a bond, that knits thee to God above all other in the world, and without this thou canſt challenge no Salvation from Chriſt. let every one therefore examine if he have ſuch a Faith in him, by which he may know whether he finde Chriſt in him, or 3

himself in Christ, and so a blessed fellowship between them, and this thou mayest know, if thou findest not the world and sin working and reigning in thee, but the spirit of Christ having the rule and dominion in thee, Christ he is the ruler and governour of his Church and children; O blessed man that hast this, O blessed habitation to dwell in Christ, to be ingrafted and have an happy being and fellowship with Christ.

This discovers abundance of false faith in most men in the world, that dream and think to be saved by Christs death on the Crosse, now ascended and being in heaven, &c. But if this be all, the wickedest heart in the world that knows of this may say as much, but here is the diffence that cuts the thread, the sound believer hath further the spirit of Christ to kill sin in him, he hath also Christs blood in him, that is the worth and merit thereof, taking away the guilt of sin, and purifying his conscience, which he findes by the peace of it. He hath also the virtue of Christs Resurrection in him to raise up his dead heart. *Paul* desired to know nothing but Christ crucified by an inward experimental knowledge and feeling of the power thereof. Also as Christ is now in heaven making intercession for him, so he hath his spirit in him to teach and assist him to pray for pardon of sin and strength against the world, and the Devil, and that remnant thereof, inbred corruption that still remains in him. Try thy self for this, and if thou find it in thee, go on, thy mariage bond here shall be broken, and soul and body separated by death, yet shall thy blessed union with Christ never be broken, but though thy body happen to lie in the dust for a time, yet shall it one day be raised up again and united to thy soul, and both conjoyned to God to live with him in glory for ever.

4. *Fourthly*, If thou hast this insulting and triumphing faith, then thou art a devoted and consecrated man to God and Christ, to serve God in righteousness and true holiness all thy dayes; hence all believers are said

to

to be Saints, that is, ſanctified and ſet apart to God, dealing with worldly things, not with hearts ſet upon them, but uſing them as if they uſed them not, even with holy affections, and hearts conſecrated to God and Chriſt; hence alſo is it, that they are called *temples* to God, ſet apart to their Redeemer by Baptiſm and Profeſſion. But do thoſe that think they have this faith thus carry themſelves? this belongs to every man and woman; we muſt not be devoted to the pleaſures of this world, but keep our hearts as men devoted to God and Chriſt, even in our recreations. We muſt have a ſpecial care we deſtroy not this Temple, by proſtrating our ſelves to baſe luſts; try thy ſelf for this, and though none can do this as they ſhould, yet are all to labour and endeavour it.

He that hath this aſſurance to be able to challenge and triumph over his enemies in Chriſt, muſt be the moſt fearful man in the world, not as doubting of Gods favour, but in being afraid to ſin againſt God, and to offend any of his Brethren; which if thou doſt, thou ſhalt be the ſtronger in this triumphing faith. Examples hereof we have throughout the whole Scriptures in all Gods children, when they were once effectually called, whoſe carriage I pray mark what it was, *Luke* 19. 8. *Zacheus* made reſtitution abundantly when his faith had embraced Jeſus Chriſt again, *Act.* 17. Thoſe that had uſed unlawful Arts when faith once entered, they burnt their books, leſt they ſhould draw away their hearts, and infect and hurt others, they ſo hated their ſin; and *Rom.* 6. 1. the Apoſtle abhors even ſo much as to think of his former converſation, to live in the corruption of it. They that have this faith indeed, there is an uproar as it were in their hearts againſt ſin; and when they are overtaken and ſtumble, 2 *Cor.* 7. oh how careful are they to repent, and pray to God to be waſhed from their ſins. And all this may ſerve to ſhew what kind of perſons they be, even the moſt fearful to ſin, and careful to pleaſe God of all others. *Paul* after he was converted, would rather 5.

never eat, then he would justly offend his Brother, and all because God had given him this triumphing faith. This care and fear should be in all of us, for he that is bold in sin, say what he will, he finds not this faith, nor can triumph in it.

6. *Sixthly*, If a man have this, then is he the most forward unto, and fruitfulness and abounding in good works above all others in the world; for this faith, it transplants and sets us (being by nature wilde olives) into Christ the true Vine, who is no barren root, but fruitful, 2 *Cor.* 9. this we may see in the believing *Corinthians* charity, he speaks of there, and in the woman that cast all that she had into the Treasury, and in *Zacheus*, that gave half his goods to the poor; faith opened his heart, that before was nigardly; and so *John* 12. how did *Mary* pour out the ointment, and that good woman, *Act.* 9. 36. so full of chastity; so also *Acts* 2.4. they were now content all should be for Christ. Now these examples with many more, are all set down for our learning and imitation, if we will find indeed such a faith as will save our souls another day.

7. *Seventhly*, he that hath this insulting faith, he doth already conquer his enemies, he finds the power of it dayly in giving him victory in some kind over his in-dwelling sin; and strengthening him against the world and temptations, leading him to sin, though he find them not fully conquered, yet is not his heart so fully and altogether taken up, but that he hath some freedom in the midst of all the affairs and businesses of this world, to set some time apart for Divine exercises to honour God, he is not a slave to the world, 1 *John* 1. 5. this faith lifts him so up, as he is above the dominion of the world, though he may be often foiled, yet gets he up again, and gets ground of lusts daily, and is not as many that are led away, and made slaves to their pleasures, profits, &c. This faith gets victory over the immoderateness of recreations and delights in some sort.

8. Lastly, This faith, 'tis no phantasie of a mans brain, but

but that which Gods Word is the ground of, and therefore he that hath it, it makes him receive the Ministers testimony to Gods Word which is true. Now this faith, it carries life in it, whereby a man may know he hath it; the Scripture is manifest for this, *Gal.* 2. 20. *The life that I live is by faith in the Son of God*; Hab. 2. 4. *The just shall live by his faith*; and that righteousness which brings into Gods presence and favour, it hath a light within which consists,

1. In that if thou hast this triumphing faith, then thou hast a sweet apprehension of Gods favour by an inward feeling of a reconciliation with an angry God whom thou hast so offended. 1.

2. In some peace of Conscience. 2.

3. Unspeakable joy in the Holy Ghost, even when the world sets against thee, and sorrows oppress thee. 3.

4. In a change, a new creature, the Devils image defaced, and the Image of God that was lost, restored. 4.

5. It shews it self also in warranting thy actions, and letting thee see that the thing thou dost, in regard of the substance, is good; also it covers the defects of thy actions in Christ, and tells thee that God accepts of thy poor endeavours in him; and hereupon it is that Gods children, when they find God reconciled to them, and themselves once brought into his favour, are so stirred up to good works and prayer; also in afflictions, that it is which keeps the heart close to God in his promises; neither tying God to time, means, nor manner, but waiting patiently for deliverance. 5.

This faith also, it hath his sence, an eye, an ear, a hand, &c. likewise its voice, both inward and outward; when God sayes believe, it makes a man find a spirit within, saying, *Lord I believe*; indeed it makes him also outwardly, with the Publican, confess his sin and wretchedness; as also, how doth a true believer pray: he Psal. 119. Luke 10. 23. Mat. 3. Luke 9. 1.

not

not onely ſpeaks, but even ſpeaks becauſe he doth believe. Now of the lets to this faith, there are a world of hindrances; the Devil blows into the brains of men by ordinary conceits, ariſing in their imaginations, to hinder and keep them from ſuch a faith as may aſſure their hearts that there is no condemnation belonging to them, and ſo go on cheerfully about their buſineſs, having all their wants ſupplied. And there is indeed no Chriſtian that is in Chriſt that can poſſibly be clean without them, onely the difference is, ſome have more, ſome leſs; but let us all well weigh them, and they will appear all but conceits, and to have no reality and truth in them.

1. 1. Now the *firſt* of theſe is, That it is preſumption, which is a conceit the Papiſts take up, and is in us all, ſo far as we are naturally Popiſh; we think this faith is but a preſumption, yet this is but a meer conceit, for if we have faith, it aſſures us through Chriſt, that nothing can deſtroy us. All preſumption, is either upon a mans own merit, or Gods mercies (as Divines acknowledge.) Now that faith doth neither of theſe it is plain; for he firſt that knows Chriſt according to his Word, layes hold on Chriſts merits, and Gods mercy in him, and ſo applies and reſts thereupon before God, labouring to bring forth fruit, and ſo is aſſured of Gods love. And this is no preſumption, for he relies not upon his own merits, but Chriſts.

2. 2. This faith builds not on Gods mercy at large, but on his mercy in Chriſt; he believes on him that hath ſatisfied Gods juſtice, and therefore knows that God cannot but muſt needs ſhew mercy: If this were preſumption, who would ſeek after it to loſe his labour? but this the Lord commands, and therefore it is no preſumption, but obedience and duty to do it. Nay, if thou ſhouldſt not ſeek after this faith and aſſurance, it were a neglect and contempt of the Commandement of God.

*Vide* Joh. 14. 15
Joh. 1. 3, 23.

A *ſecond* impediment that keeps men from ſeeking this faith

faith is a conceit that it is impoſſible ever to get it, and this ſticks too much in our unbelieving hearts, and is ſtrongly rooted in our ignorant Proteſtants, that give themſelves to other Books, but not to the careful and conſcionable reading of Gods Book, where there is nothing ſo beaten upon, both in Old and New Teſtament, as that we ſhould truſt in God, and not upon our ſelves; and that this which belongs to every child of God that ſhall be ſaved is no conceit of impoſſibility; but this faith belongs to every child of God, therefore not impoſſible to be attained; and this is plainly proved, *Gal.* 3. 26. where it is ſaid, *Ye are all the Sons of God by faith*; there is none the Son of God but by believing in the Son of God; and *Act.* 13. 40. *So many as were ordained to eternal life believed:* which ſhews, that all ſuch ſhall have this faith, that is, a true and a ſaving faith, not the counterfeit faith of the world; for it is a gift common to all Gods children, without which a man cannot be a Son of God.

A *third* hindrance, is a conceit that it is very hard and difficult, though not impoſſible; a man may labour will ſome ſay, ſeven years and never attain thereunto. 3.

But admit it be hard, as it is indeed ſo to fleſh and blood, to which every good courſe is irkſom; yet conſider, that the firſt point in Chriſtianity is to deny our ſelves, and to go to Chriſt, alwayes knowing that whatſoever the firſt *Adam* loſt, the ſecond *Adam* Chriſt Jeſus hath it for thee. Now Chriſt, he hath bidden thee to take upon thee his yoak, and that is part of it, even this conquering and triumphing faith, and whatſoever belongs to Chriſts yoak it is eaſie. *John* 14. 1. *Ye believe in God, believe alſo in me*, ſaith Chriſt, where he commands thee to believe; and *Mat.* 11. 28. Chriſt calls thee to *come to him if thou be heavy laden, and weary of thy ſins.* Why ſhouldſt thou then fear any thing, when he can make all things eaſie to thee? Go therefore to God in Chriſts Name, he hath promiſed to *give thee above all thou*

*canst ask or think*: This conceit of difficulty in obtaining such a faith, it belongs onely to sluggish and slothful Christians, who yet notwithstanding for the things of this world will sit up all night, and ride and run through thick and thin. Be not thou lesse careful and diligent for thy soul; this faith, this excellent thing, will quit all thy pains if thou dealest not in thine own wisdom and strength, but goest out of thy self and seekest it of Christ, which if thou doest, then shalt thou find it no hard thing, but easie, because God will give it thee in the use of the means, if thou be constant therein. Let not therefore this misconceit by any means hinder thee.

4. A *fourth* let or hindrance, is a conceit that it is either needless, or at least not of such absolute necessity, but that a man may do well enough, though he come not to such assurance and confidence in his faith, as to insult and triumph therein; And this is a conceit that hinders those that are more forward in profession then others, and in the performing of some duties more carefull, yet go not home to God so throughly as they should, but keep their souls aloof as it were from God; but without this faith it is impossible for them to know whether they be elect or reprobates, hypocrites, or the true children of God indeed, and therefore let such know it is of absolute necessity, 2 *Cor.* 13. 5. *Know ye not that they are in the faith*, saith the Apostle, *except ye be as reprobates*? Let not therefore any such conceit still possess thee; but seeing this faith is of absolute necessity, as the truth of Gods Word shews; pluck up thy heart and go to God for it.

5. A *fifth* impediment, is a conceit that this is the onely way to open a gap to all licentiousness; but who are they that say thus? surely none but Athiests, that fear neither God nor man, or else Papists, that are blinded themselves, and would blind others. Oh that such learned men as many of them be, should be so grosly ignorant of Gods truth; Indeed they that have not this faith, may open a gap to all licentiousness, but

but no true believer that hath found this conquering and insulting faith, for he is the most fearful man of all other to commit sin, and before this a man never makes conscience of sin, *Act.* 15. 9. and *Act.* 26. 15. when this once comes, it opens his eyes and makes him pry into his own heart, to see what a dunghil it is, and so makes him labour to cast out all his filthy affections and sinful lusts, and to endeavour after holiness and righteousness; so far is this from making a man licentious: for it is the very root from whence all holiness of heart and life flows, and therefore let no man suffer this conceit to hinder him from seeking this faith.

We shall be kept to the possession of that salvation we once believed and hoped for; if we could quite lose it again, then must there be something stronger then the power of God, but we know that cannot be; for God onely hath power to consume all things from the earth in a moment, with the breath of his nostrils; and therefore there is nothing above his power: O then in how blessed an estate are they above all the world, whom the Lord hath pleased to set in such an estate, as once to be assured of this faith, and walk in it? Beware therefore of conceits; a conceit had almost made the *Jaylor* to kill himself, *Acts* 16. 27. 2 *Kings* 7. 19, 20. a conceit hindered the Prince: go thou therefore by sound judgement from the Word of God; false suppositions and conceits make men so differ as they do. All conceits at last will fall on thy head, and thou with thy false conceits as chaff, be blown away; labour thou therefore for truth and right in all things, that will be a Buckler which will defend thy head; but make account the Devil will hinder thee herein what he can: for he knows well enough, if thou once get this, thou wilt soon be gone out of his Kingdom.

Now come we to consider the means which God hath appointed to work this faith, and encrease it in ourselves, which be indeed abundant; but the main means of all

is the lifting up the ſtandard, The preaching of the Goſpel of Jeſus Chriſt; And therefore we are diligently to attend at wiſdoms poſts to hear Gods word, *Rom.* 10. 14. It is that which opens the heart and ſo lets in Chriſt, who by his ſpirit doth inable us from an inward light and power to ſay, *Lord I believe*, and therefore am aſſured of my ſalvation. This faith leaves not a man with his ſins about him to go on in the courſe of this world, ſtill doubting, for he can tell how he came by his faith, and it is not a common but a true ſubſtantial faith, that will never fail when hee comes to ſtand moſt in need of it; and is no conceit or bare imagination gotten by contemplation, but a ſettled perſwaſion ariſing from Gods word, even the root of all good works, that can poſſibly be accepted in Gods ſight.

1. And the *firſt* means whereby to come to ſuch a faith is to ſee, conſider and take to heart what eſtate we are in without believing in Chriſt, this is the firſt ſtep thereunto, and before this a man can never come truly to believe and ſo to be knit to Chriſt in the mariage bond of Grace.

Now what eſtate we are in before may eaſily appear by theſe particulars, as

1. That we all in *Adam* are fallen away, and ſo have loſt the image of God.
2. Are wholy under the guilt of ſin.
3. The children of Gods wrath.
4. In the power and ſnares of the Devil,
5. Under the curſe of the Law, howſoever we may bleſs our ſelves and the world think us bleſſed, &c.
6. And *laſtly* guilty of eternal condemnation, and ſo endangered to be ſwallowed up of the gulfe of Hell when we are dead, without we get this faith. Now by all this we may ſee what need we have to get into the rock Chriſt, it being the eſtate of every child of *Adam*, Kings, Emperors, &c. even all and every one by nature. Which when the poor ſoul ſtrucken with the word, comes to underſtand aright and feel it as in the preſence of God, then he comes

1. To

To think how he ſhall be brought to God again. 1.
How he may be born again being of ſuch a ſinful cafe. 2.
How he may get the heavy curſe removed. 3.
How he ſhall come to get out of the power and ſnares of the Devil. 4.
How to come to be a child of Gods love. 5.
To think how he ſhall be freed from the gulfe of Hell when he dies. 6.

Now when a man ſees this and is convinced throughly thereof in his judgement, hee cannot be quiet until he hath ſought ſome remedie, then hath he ſet the firſt ſtep to this bleſſed eſtate of true ſaving faith. Examples hereof we have *Act.* 2. In thoſe three thouſand that were converted at one Sermon: who having their caſe layed open, cryed out, *what ſhall we do to be ſaved?* and that was the firſt ſtep to their believing, for after that they came to believe: ſo likewiſe *Act.* 16.30. The Jaylor when he came in trembling and deſired to know by what means to come to ſalvation, then the Doctrine of faith took place; even ſo we, before we can attain to this faith that triumphs againſt condemnation, we muſt go out of our ſelves, and run to God onely in Chriſt, without whom we periſh: And the reaſon many find not this faith, is, becauſe they have a general and conceited faith wherewith they content themſelves, which makes them to ſlubber over all things, and ſo live and die in the ſame; even becauſe they come not ſoundly to underſtand by the word of God their woful and lamentable eſtate by nature, the true and effectual knowledge whereof is the firſt ſtep to true ſaving faith.

A *ſecond* means is, when a man not onely ſees it ſoundly and ſo doth effectually go out of himſelf, but alſo reſolveth to caſt away that ſin he ſees in himſelf, a man may come to conſider his eſtate deeply and yet go on in wicked courſes. But when he can deſire with all his heart to bee rid of all his ſinne, and caſt it off, it is a ſpecial meanes and a further ſtep to this faith, at leaſt to the 2.

manifestation of it to us. Repent and believe is the voice of the gospel. No man can believe except he repent, and cast off sin, so no man can repent except he believe, and have some hope that his sins may be pardoned. Many see their sins yet cast them not away, and therefore the conscience beats them off and will not let them believe. It tels them that Christ and such a soul cannot stand together. The door is shut, if thou makest not account in thy affection and conversation to leave all sin, 1 *Jo.* 3. 6. *whosoever*, saith the Apostle, *sinneth hath not seen God.* So that the soul hath a second step to believe when a man truly repents of all his sins, 2 *Cor.* 6. 17, 18. Then God offers himself as a father to a man, when he casts off such as are limbs as it were of Satan, and of the fellowship of darkness, that is when a man casts off his evil company and all sin that may defile his soul, and make him unworthy to be Gods child; and therefore when a man casts off sin and the instruments of sin, then is he fit to believe, and God will be ready to shew himself unto him, not a judge but a father, *Rev* 3. 19 When a man begins to be zealous for God and amend his sinful wayes and courses, and leaves cherishing those abominable sins that before he hath lived in, and for want of this resolution to take Christs part against sin, it comes to pass a mans heart and conscience will not let him come to lay hold of Christ, even because he harbors Christs enemies that will not suffer him to come in.

3. A *third* means is when a man renounces as well his own righteousness as his sinnes. It is Christs righteousness that must make us righteous before God, that is our justification to eternal life. There is (to say the truth) no righteousnesse before a man comes to be in Christ, only 'tis call'd an outward righteousness, and is so taken before men; and therefore if thou wilt come to this faith, thou must cast off all, not conceit of righteousness, but thine own righteousness indeed; For that cannot further thee in this point, as thine own sins

cannot

cannot hinder thee. What hindred the Jewes and Papist, and thoulands of Protestants at this day from faith that should uphold their souls, but a conceit of their own righteousnes? The Jewes they would perform obedience to the law, and venture their salvation upon that righteousnes, *Rom.* 10. 21. And therefore they could not believe. So the Papists now, they do still in part stick upon their own righteousnes, whereas there is none in himself righteous but God alone *Jehovah*, who is righteousnes, as he proclaims himself. We lost all in *Adam*, and recover all again in Christ. Many ignorant Protestants, and some that have knowledge also, will not stick to say, that if a man have a good meaning, dealing righteously, and serving God, he shall be accepted; all which is nothing without Christ: for the more a man goes on in good intentions, before he be in Christ by faith, all his performances are but cursed abominations, and so further off from faith, and that which God hath most severely punished, as he did *Saul*, his good intention without obedience unto him.

But may some say, if it be so, then it is better to sin, and not do good works at all. *Object.*

Not so, for then thou encreasest thy punishment: thy sin is the less if thou hast a good meaning, because thou thinkest that thou dost that which is good; if thou knewest and thoughest otherwise, thy condemnation should be the deeper; yet know this, till thou art in Christ all is abominable before God, and but lost labour, *Phil.* 3. 5, 6. *Paul*, he had a zeal enough in him, before he came to believe in Christ, and not only a good meaning, but thought he did more, and better then others, and for his righteousnes towards man, he was unrebukeable, none could come neer him, but after he came to see it was a hindrance (for that it was without Christ) and so made him to run so far out of the way; and therefore we must cast off all our own righteousnes before we can be in Christ. This *Paul* saw, and that made him come to *Answ.*

Christ,

Christ, and say that *he counted all loss, yea but dung that he might win Christ, and be found clothed in that righteousness which is by faith in him,* which before he could not attain unto, notwithstanding he might have stood upon his priviledges, and have boasted of the excellent things he had done, yet was he fain to cast away all his confidence in the flesh, that is, his prerogatives, righteousness and zeal, &c. and so must we cast away all our own righteousness and goodness, and fetch all from God, and serve God according to his wil, and not after our own phantasies, or the prescripts of man, dealing also truly with every one we have to do withall. 'Tis not our own *righteousness*, but the *relying* on it, that hinders and keeps a man from faith, without which all is but abominable, even our eating, drinking, and whatsoever we do is odious before God, untill we come to get this true faith, to triumph over condemnation. A man when he is naked in in himself is then the fitter to be cloathed with Christs robe; every thing is then sweet to him, and so he comes to desire and say, *Come Lord Jesus.*

4. A *fourth* means is, a poor spirit and beggarly, that is, such a one as hath neither comfort within nor without; when nothing will now so comfort him, as the thinking of his present estate will humble him. And this will make a man poor indeed though he be never so rich, and bring him with *David* to say, *I am poor and needy, Lord help me,* Psal. 70. 5. This will let him see that he is a poor *Lazer*, begging at the gates of God, who is rich in mercy. And it is a further degree to bring him to Christ, and make Christ to enrich him; That which hinders many from coming to Christ is, that they are full enough; these whatsoever they say in words, they indeed cast off Christs righteousness, because their spirits are not cast down to beg at Gods hand; if they have children, honour, wealth and professions, tell them of condemnation, they are proud, and think themselves well enough; they will tell you that they hope to be saved as well as the best. But

let

let ſuch know, *all fulneſs dwells in Chriſt*, none at all in us, in the matter of ſalvation. Get Chriſt firſt to raign in thee, that thou mayeſt after come to raign with him in glory.

A *fifth* means is, the fair, free, large, and great offer of Grace made in the Goſpel, where are they now that ſay they would, and ſo would indeed believe? *John* 3. 16. *God ſo loved the world*, &c. Here is a means to bring thee to believe indeed; A ſtrange thing that the Judge and partie offended ſhould thus offer to every ſoul to whom the Goſpel comes, his Son, that God himſelf ſhould offer a pardon, who would not ſtrive with himſelf and ſigh and groan, yea even burſt his heart in pieces to believe? This is one of the ſpecialeſt means of all to bring a man to believe that God himſelf the party offended ſhould come and ſay, here is my Son, take him unto thee: Labour therefore to get him, lay faſt hold on him, and he will bleſs and comfort thee for ever. If thou doeſt open thy heart and let him in, he offers his ſon to thee to believe in. And why? Is it becauſe thou art ſuch a beautiful and great perſon? &c. No, it comes from the love of his own heart, and therefore it is free. As thy righteouſneſs cannot further it, ſo thy ſins cannot hinder it, if thou lay but hold on it. The offer is not onely to noble, rich, young, &c. But to all whoſoever believes though never ſo mean, poor, old may take him, go away with him, and live with him for ever. Many think they ſhould have ſomething of their own. No, God looks at his own love, and ſo do thou, that his love mercy & grace, may be magnified in thee. Let us therefore ſtir up our ſeves and look and ſeek to God, He will give his ſpirit to all his at one time or another. 5.

A *ſixth* means is, to know that there is not onely a free offer, but alſo a commandment to enjoyn us, not to refuſe and neglect Gods offer: that is the greateſt bleſſing that can be to have him come unto thee, to raign over thee, and ſubdue thy ſin. It is the ſpirit of God that 6.

would draw thy heart to believe; open therefore and receive it. Consider for this 1 *Joh.* 3. 23. *This is his commandment that we should believe on the Name of his Son Jesus Christ*, And search thy heart to try if thou hast gotten such a faith. God commands thee to believe, and therefore it is not indifferent whether thou hast it or no, or to think onely that thou hast it: And this is a further means and that which leaves us without all excuse if we obey not. A man oft times will do a thing upon command, that else he would not do.

7. A *Seventh* means is to remember the fearful threatnings, *Joh.* 3. 18. He that believeth not is condemned, because he hath not believed in the Name of the onely begotten Son of God, God sees all is little enough we have such carnal hearts, consider that well and it will awaken thee out of thy security and make thee see thou canst not tell what to do if thou dost not get this faith, which except thou dost seek to God for and get, even this that here hath been said shall stand up in Judgement against thee another day. Now to encourage thee hereunto know this, that God hath promised that though thou canst not do it, yet if thou seek to him he will help thee. Go to God therefore upon his promise, if thou wouldest not have thy portion with the condemned Devils. He that will not believe hath nothing to uphold him against the guilt of conscience, then the which there needs no more. He that hath the wrath of an infinite God to wrestle withall cannot but be condemned; The care of this therefore ought to be above all other care for wife, children or any thing else in the world whatsoever.

*Object.* But you are very strict and hard may some possibly say.

*Answ.* If thou think strange of this, think strange of God, for here is nothing spoken but from God.

8. A *eighth* and a chief means is the word preached, *Rom.* 10. 17. *Faith commeth by hearing, and hearing by the word of God.* Therefore be careful to come as thou oughtest

to

to the word, and bring others under the ſound of the Goſpel which is the word of faith; ſubmit thy ſelf to it and God will not fail thee, this do and it ſhall come, it will come, yea it muſt needs come, becauſe God is faithfull and unchangeable; ſtumble not therefore at any thing that is ſaid by the faithful Miniſters of Gods word, if any weakneſs paſs, bear with it, and take all in the beſt part. If thou get this faith thou ſhalt eat and drink, and ſleep and trade, and live in the world with more comfort then ever thou dideſt, and after live with the Lord Jeſus for ever.

The *laſt* means is prayer which ſerveth as bellows to blow up all, pray that thou mayeſt ſee, conſider, and take to heart thy woful and lamentable eſtate by nature, then will thy ſighs and groans be ſtrong and powerful with God. Pray with all, that God will be pleaſed to humble thee and inable thee to do all as aforeſaid. To ſtir thee up to this lay thine ear and hear how the damned ſouls in Hell, that neglected and refuſed grace do roar, yell and howl, that now would give worlds if they had them, to enjoy the time that the Lord affords thee to repent in; conſider theſe things wiſely, and the Lord give thee underſtanding in all things. Q.

# CHRIST THE FOUNTAIN OF STRENGTH to all his SAINTS.

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2 TIM. 2. 1.

*Thou therefore my ſon, be ſtrong in the grace which is in Chriſt Jeſus.*

NOw that we are met together to receive the Lords ſupper and to be partakers of that holy Sacrament, we are ſeriouſly to conſider what we are to do, When we draw near to the Lord in ſuch a holy buſineſs: you ſhall find that there are *two* things to be done.

*One* is, that every man is to *examine* himſelf, that is, to try whether there be any grace in his heart or no, any beginnings

beginnings of grace: becauſe if there be no grace, a man eats, and drinks his own damnation, or judgement to himſelf.

*Another* thing is, if there be any grace, then the end of the ſacrament is for the confirmation, and the ſtrengthening of this grace, and to build him up further: therefore we muſt conſider how we ſhould grow in that grace. This text will help us in both theſe. For in this inquiſition whether there be any grace in our hearts or no, we muſt examine it by ſome characters of grace. Now the principal character is that it makes a man ſtrong, grace gives a man power and ſtrength, which is intimated in this, *Thou therefore my ſon be ſtrong in the grace which is in Chriſt Jeſus.*

And then for the growth of grace, the queſtion is where we ſhall have it? Surely it is to be drawn out of the fountain, that is in *Jeſus Chriſt*, be ſtrong in grace, that is, the grace that we *receive from Jeſus Chriſt.* Now we do not take it immediately from him, we do not come ſo near to the well-head: but we draw it by certain conconduit-pipes: there are certain veins, and arteries, that convey this grace from Chriſt to the heart of a Chriſtian, certain duggs by which we ſuck it from him, and thoſe are the Lords Ordinances, the word, and ſacraments. This text will give us opportuuity of both theſe.

The ſcope briefly is this: when the Apoſtle had told *Timothy* what his own ſufferings were, how many difficult caſes he had paſſed through, ſaith he thou art my ſon; thou muſt go in the ſame ſteps thy father hath gone before thee, thou muſt alſo ſuffer perſecution; thou haſt alſo the miniſtery of grace committed to thee, therefore be *ſtrong* in the Lords work.

But how ſhall he be ſtrong?

Saith the Apoſtle, nothing ſtrengtheneth but grace, *be ſtrong, through the grace,* or *in the grace, &c.* that is, it is onely grace that ſtrengtheneth in the inner man, that makes a man able to do ſpiritual and holy duties.

But whence ſhall we have this grace?

Saith

Saith he, be ſtrong in the grace *which is in Chriſt Jeſus*; that is, the grace which is received from Chriſt Jeſus: not onely that which is received at our firſt converſion, but which we receive continually. As the Air receives light from the Sun, by a continual influxion; ſo there is a continual influence of grace from Chriſt.

*Adam* had grace originally inherent in him, but it is not ſo with us; there is not that inherency, (though there be that alſo, yet it differs from the other) becauſe the grace that we have now, is wholly received from our conjunction with Chriſt Jeſus. We ſhould therefore preſently loſe all if there were a disjunction between Chriſt and us. And that is the ground why we cannot fall from grace, becauſe we cannot be divided from Chriſt.

Now I ſay, in theſe words you ſhall ſee a character, or property of grace; *Thou my ſon be ſtrong in the grace which is in Chriſt Jeſus.* This point then you ſee doth firſt offer it ſelf to us evidently; That

*It is the property, or nature of grace to make us ſtrong; to make us able to perform the duties of new obedience.* *Doct. 1.* It is the property of grace to make us ſtrong.

So that now, when you are to come to the Sacrament, and to conſider whether you have grace; that is a buſineſs in which you may occupy your minds, to conſider whether you have this character of grace, that it make you ſtrong, and able to do the work of the Lord.

For the opening of this point, I will do two things.

*Firſt*, I will ſhew you what grace is, what is ſignified by this word *Grace*, that we may underſtand what is meant by it.

*Secondly*, I will ſhew you the reaſon why it makes us ſtrong.

*Firſt* of all, grace, it is a ſupernatural peculiar quality, wrcught in our hearts by the Holy Ghoſt, whereby we are enabled to pleaſe God in all things. *Grace What?*

*Firſt*, I ſay grace is a *quality*, for you muſt know, there is a double grace mentioned in the Scripture: There is *A quality.* the

the grace of *justification*, which is a thing in God alone, it is his favour to us, whereby he accepts us in his Son, *Rom.* 6. 14. *Sin shall have no dominion over you, for you are not under the Law but under grace*; that is, you are in the state of grace, or favour with God: so in *Rom.* 3. *Ye are justified freely by his grace*, that is, of his meer favour, not of debt, or due, not by works.

Rom. 6. 14.

Rom. 3.

But now there is mention made likewise of grace in other places, where you shall see it is taken for an inherent *quality*, as in *Heb.* 12. the last verse but one; *Seeing we have such a kingdom, let us have grace in our hearts to serve him with godly fear and reverence.* Mark it, Let us have grace to serve him; that is, let us labour to have this holy quality of grace wrought in our hearts, that it may strengthen and enable us to serve him, that so we may please him in all things with fear and reverence; so likewise, 2 *Pet.* 3. *ult.* But *grow in grace, and in the knowledge of our Lord Jesus Christ*; growth is properly of that which is a permanent thing, of that which is an inherent thing, as when a thing is said to grow whiter and whiter, &c. so I say, grace is an inherent quality, which is stamped upon the heart, which is begotten in the heart.

Heb. 12.

2 *Supernatural*

But then I add, that it is a *supernatural* quality, that is, it is such a quality as elevates and raiseth a man, that enableth a man to do more then he is able to do by the strength of nature. As for example, to illustrate it; If you take water of it self, you know it is able to make your hands cold, or any thing that is put into it; but if you will have water do any thing above the nature of it, you must put in a higher quality; if you will have it heat, you must put it to the fire. So it is here, we are able to do the things agreeable to nature, without any special help; but when we are to do the duties of new obedience, to please God, to do things that nature cannot reach unto, we must have a higher quality infused into our hearts: therefore I say, *grace* is a *supernatural* quality that raiseth nature, that elevates it, that helps it to do more then otherwise it is able to do.

Again

Again, I add, that it is a ſupernatural *peculiar* quality, becauſe there are ſome common ſupernatural gifts, as thoſe gifts of temperance, knowledge, patience, meekneſs, and the like; theſe are the gifts of the Holy Ghoſt, and theſe are many times wrought in the hearts of thoſe that are not truly ſanctified; and theſe are ſupernatural gifts too: but yet they are but common gifts; they are ſuch gifts as the Holy Ghoſt beſtows upon thoſe that are not elected to life. But now ſaving grace is a gift peculiar to the Elect, peculiar to thoſe that are within the Covenant; therefore to make a diſtinction, we put them together in the deſcription, and ſay it is a *ſupernatural peculiar quality*. 3. Peculiar.

Again, further I add, that it is wrought in us *by the Holy Ghoſt*, becauſe no creature in heaven or earth is able to work grace in any mans heart: for to put grace into the heart, is to put life into the heart; now to put life into the heart, is the property of the Spirit, it is he that makes a man to live another life, that as it is onely fire that can beget heat, ſo it is onely the Holy Ghoſt that can beget life. It is true, other inſtruments are uſed; the Word is an inſtrument, and holy men are inſtruments, but yet it is the Holy Ghoſt that works it principally, and all inſtruments can do nothing without the influence of the Holy Ghoſt. 4. Wrought by the holy ghoſt.

I add again, to make it yet more full, that it is wrought by the Holy Ghoſt, *whereby we are enabled to pleaſe God*; All thoſe other common graces, and all the effects and fruits of them, though the things be good in themſelves, and ſupernatural, becauſe they come from the holy Spirit, yet they do not pleaſe God, that is, the Lord is not ſo well pleaſed, as to accept the man, that is the Subject and the Agent of them to eternall life. Onely by faith a man is able to pleaſe God, and faith you know is the principle and root of all other graces, it is onely grace that makes a man able to pleaſe him, becauſe the Lord delights in that which is like to himſelf. This grace is the 5. Whereby we are enabled to pleaſe God.

ſtamp and Image of God; till a man then have ſuch a quality in him, and that all the works that he doth proceeds from this Image, he pleaſeth not God.

6. In all things.

Laſtly, I add, it enableth him to pleaſe God *in all things*; for it is the property of grace, that as it hath a general being ſpread through the whole ſoul, ſo it hath general effects, that is, it hath an influence into all a mans life, into all his actions, ſo that whatſoever he doth, there is ſome tincture of grace ſeen in it, ſome leaven (as I may ſay) of grace, ſome taſte of grace. Such a grace as is beſtowed upon a man as a common gift, it helps a man to do ſuch a particular buſineſs; it makes him meek, it makes him temperate, it makes him to underſtand his profeſſion, it makes him able to rule, &c. but yet this property it hath not, to have a general influence into all that a man doth, into all his actions; for that is only the property of ſaving grace, it enableth us to pleaſe God *in all things*. So we ſee briefly what grace is.

Grace maketh ſtrong.

Now I ſay, this grace ſtrengtheneth us whereſoever it is, it makes a man ſtrong in the inner man, it makes him able to do the duties of new obedience, he is not onely willing and deſirous, and purpoſing to do them, but it gives him power, and ſtrength, and vigor to go through with the work; and the reaſons are *two*.

*Reaſ.* 1. Grace changeth mans nature.

*Firſt*, becauſe grace changeth the nature of a man, when a mans nature is changed, that he doth naturally, he doth it ſtrongly. There is nothing ſo ſtrong as the courſe of nature; you ſee it is hard to turn that: other things that are not natural, their courſe is eaſily altered; but to make a man another man, of a Lion to make him a Lamb; this grace can do, and nothing elſe. Now take all feigned and counterfeit things, they are feigned, and return quickly to their own nature again. You know guilded things laſt not long, the guilt weareth off; colours that are not wadded, they will not laſt, becauſe they are but counterfeit, and counterfeit things abide not, they have no ſtrength in them. Now grace, changing a mans

mans nature, it runs ſtrongly, it makes a man able to do the things he is ſet on work to do, that is the firſt Reaſon.

*Reaſ.* 2. Grace is the efficacy of the ſpirit.

*Secondly*, Grace is the vigour, or ſtrength, or efficacy of the ſpirit, the very force, and power of the holy Ghoſt. As it is ſaid of the Goſpel, It is *the power of God to ſalvation*: ſo you may ſay grace, it is the power of the ſpirit. All other things in a man do but proceed from the fleſh, that is they have a root in the fleſh: common graces have a riſe in our ſelves; though there is a help of the holy Ghoſt in them, yet there is ſomething of the fleſh in them. Now whatſoever cometh of the fleſh, though it be beautiful, yet it is as a flower that will fade away. There is a weakneſs in all fleſh, as there is a ſtrength in ſpirit, which is intimated *Iſa.* 21. 3. *Iſa.* 21. 3. *Fear not the Egyptians for they are fleſh, and not ſpirit.* As if he had ſaid, if there be nothing with them but an arm of fleſh, they are but weak: for weakneſs is that that follows the fleſh as naturally as the ſhaddow doth the body. Now I ſay grace is the immediate work of the ſpirit, the very power of the holy Ghoſt which is able to out-wreſtle all difficulties, and to help us againſt all ſpiritual wickedneſſes, & aſſiſt us in all holy obedience.

*Object.*

But it may be *objected*, I but grace though it do ſtrengthen thus, yet it is but a creature: for though it be a quality that is wrought by the holy Ghoſt in the heart, if it be ſo, yet it is but a creature; therefore ſeeing every creature is ſubject to weakneſs, how doth grace ſtrengthen a man thus?

*Anſw.* Grace an emptying quality.

To this I *anſwer*, *Firſt* that grace is a quality of that nature, that it empties a man of himſelf, it is an emptying quality. It is not as other indowments, other qualities, and other habits put into the ſoul, but it is an emptying quality that takes a man off from his own bottom, it cuts him off from his own root, and ingrafts him into another, it teacheth him to depend upon God. For if you look upon faith which is the main grace, and gift, (as it were) the root and foundation to all other graces, is

it not an emptying Grace? what is faith but to teach a man to trust in God? Now no man trusts in another fully but he distrusts himself fully; it makes a man nothing in himself, and wholly dependant upon the Lord. Even such is grace, it takes a man quite off from any root of his own, and makes him as ivie that hangs upon and clasps about the tree, receives its being, and sustenance from it. So grace it annihilates the creature as it were, it takes a man off from that sufficiency that every man seeks to have in his own spheare, in his own nature, it teacheth a man to know that he is not able to think a good thought, nor to do a good work of himself.

We must use meanes of strength.

Again I *answer*, though it be a quality, and that our strength is from God immediately, yet God will have us to use means, and instruments, wherein he himself helps us to do. For it is true, if any man will trust to this habitual grace, which I say is an inherent quality wrought in the heart by the holy Ghost, if any man will grow careless in the strength of this grace, and say, well, I am now a man grown strong, I have now gotten some good measure of grace, therefore now I will venture upon occasions of sin, &c. Here a man makes flesh his arm, though he do trust to grace: for he ought not so to do, he ought to look up to God, for another transient exciting and assisting grace: besides this inherent quality which I speak of to have a dependance upon him; and yet not altogether to rest in that, for then a man should not be bound to increase in grace, and to grow in it, which every man is bound to do, *grow in grace and in the knowledge of Jesus Christ*. Therefore there is a use of that, you must make account you are so much the stronger by it: for no man will labour for a thing but he will know some end of it. As we see in other things, a man may use the strength of horses, and of men, he may use means and friends; but still it is required that he remember how he useth them, that his eye be still upon the Lord as him that giveth the strength. It is he that keeps that grace

in

in being, it is he that must act it, and stir it up to do the works we are to do from time to time.

The chief *use* we are now to make of it is, to examine and try our selves whether we have grace in our hearts or no, by this property, and character of grace here set down, that it makes a man strong, *thou my son be strong in the grace*, &c. We must I say examine our selves: for there are two special times wherein the Lord himself makes a privy search (as it were) the one is at the time of the Sacrament, the other at the day of death. Therefore when men come to the Lords Table, the Lord (as it were) goes down himself, and takes a view of the guests, and sees whether they be so qualified as men ought to be that come to his Table: therefore look to your selves now you are bidden, examine your selves.

*Use.* To examine if we have grace.

In the Law a man might not come to the passeover but he must be circumcised: those you know were but legal types, and resembled somewhat else. You must not come to the Lords Supper, but there must be this circumcision made without hands, there must be such a fitness in you as you may be accepted: therefore you must examine your selves when you come hither.

Again another time wherein the Lord makes this privy search is at our entrance into the wedding chamber, at the day of death, When the Bridegroom goes in, then the Lord searcheth whether we have oyl in our Lamps or no: whether those that offer to enter in have any effects, any tincture of his Sons blood upon them. The effect of his Sons blood you shall see *Heb.* 9. 14. It is *to purge the conscience from dead works.* If there be no strikes (as it were) of his blood, if there be no dye of it, he gives the destroying Angel power to devour them: because there is not that grace that is the effect of the blood of Christ: they have no oyl in their Lamps, therefore they are shut out. *Heb.* 9. 14.

Therefore I say, when we come to the Lords Table, let us consider what we do: for you must know that the Lord admits none to his Table but friends, such as are of his

acquainance; thoſe that are ſtrangers to him may not preſume. If thou come to the Lords Table, & be a ſtranger to him: that is, if thou want grace in thy heart, this quality that we now ſpeak of, thou haſt nothing to do here: for you muſt know that no man muſt ſit at his Table here in earth, that is not to ſit at his Table in Heaven, to ſit *with Abraham, Iſaak and Jacob in his Kingdom.* The Lord will take it for a great preſumption; therefore take heed of intruding upon this duty.

When the Ark was brought among the *Philiſtines*, and the *Bethſhemites* would be ſo bold as to look into it, the Lord ſmote fifty thouſand of them for it. What was the reaſon of this? ſay they who ſhall ſtand before this holy Lord God. If the Lord were thus ready to revenge himſelf on them for prophaning of that which was but a type, what will he do for prophaning the body and blood of his Son? You know that is the compariſon,

*Heb.* 12. *Heb.* 12. *If any man tranſgreſſed againſt the Law of Moſes, he received a recompence and reward:* What will he do then to thoſe that contemn the ſalvation that is brought by his Son? So if the Lord would do this for the prophaning of the Ark that was but a type of Chriſt Jeſus, but a legal rite, that had but a ſhew of holineſſe; what will he do, when we ſhall neglect, and abuſe and prophane thoſe things that are holy indeed?

We do not know what danger we incur when we come

1 *Cor.* 11. negligently to the Lords Supper. You ſee in 1 *Cor.* 11. That their negligent coming to the Lords Supper, becauſe they did not diſcern the Lords Body, that is, becauſe they did not diſcern the holineſſe, the preciouſneſſe and excellency of his body, becauſe they did not conſider the holineſſe of that duty; therefore ſaith the Text, the Lord ſtrook many of them with *ſickneſſe*, and ſome with *death.* It was certainly ſome contagion, ſome ſickneſſe at that time more then ordinary. And if you compare it with that before mentioned of the *Bethſhemites*, you may ſee plainly that it is the Lords ordinary courſe to inflict

a more then ordinary judgement upon thoſe that are prophaners of holy things: therefore we may well ſay among other cauſes, that the unholy coming to the Lords Table is the cauſe of that great plague that of late hath been in this place.

But you will ſay, I have received it and it may be negligently, but I have felt no ſuch thing as this you ſpeak of. *Object.*

Perhaps thou haſt not; but there is the ſpiritual plague and judgement which the Lord hath put upon thee, as a revenge for thy unworthy receiving of the Sacrament. When *John Baptiſt* came to preach, the Scripture ſaith he brought the ax with him, not that men were to be cut off from their natural life; but the meaning is, when men abuſe theſe holy Ordinances, and will not receive the offer of the Goſpel, and will not profit by the Goſpel. When we do but preach the Goſpel onely to your ears, and no more, the Lord commonly ſmites ſuch ſouls with ſpiritual judgements; he gives up ſuch ſouls to hardneſs of heart: therefore when you come hither, ask your ſelves this queſtion, what grace have I in my heart? have I any life, any ſtomack, any taſte to feed upon the Lord in the Sacrament? have I white raiment to cover my nakedneſs? if not, what do I here? You ſhall ſee in 1 *Cor.* 10. when men offer to come to this Sacrament without grace, what ſaith the Apoſtle? *Do you provoke the Lord to anger? are ye ſtronger then he?* that is, the Lord takes it as a provokation to his face, as if ye did deſpight the very ſpirit of grace: and ſo afterward ſaith he, *Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the Table of the Lord and the Table of devils*; and therefore for a man to come to this holy Sacrament, and not cleanſe himſelf from all pollution and filthineſs of fleſh and ſpirit, but will be partaker of the Lords Table, and join with it filthineſs which ſhould be abhorred, in ſo doing he provokes the Lord to anger; and what follows that? The Lord will put his ſtrength againſt him to de- *Anſw.*

ſtroy

ſtroy him, *Are ye ſtronger then he?* Therefore if I might but obtain ſo much, let me intreat you to enter into conſideration of this.

To help you to this, we will apply the point, That the property of grace is to make a man ſtrong; Now this power of grace is ſeen in three things.

Strength of grace in three things.

1. It cures corrupt nature.

*Firſt*, the power and ſtrength of grace is ſeen in this, That it heals corrupt nature, and it elevates and helps us to do more then common nature can reach to; for there are two things in every natural man; *corrupt nature*, which is contrary to grace, and *common nature*, which is beneath grace. Now when ſaving and ſanctifying grace is come into the heart, it heals corrupt nature, and enableth to do more then common nature can do. Conſider therefore whether this grace cure thoſe hereditary diſeaſes which we have received from *Adam*, thoſe diſeaſes which breed in the heart: Take any thing beſides grace, if the Syre, and the Dam trot, it is a hard thing to work the contrary in the off-ſpring; but grace is able to heal thoſe diſeaſes that are hereditary. If you bring a man to a Phyſitian, and ſay ſuch a man hath a hereditary diſeaſe which he hath received from his parents, he will preſently give him over as a deſperate Patient; but grace can cure thoſe natural and hereditary diſeaſes. Therefore in *James* 4. 5. ſaith he, *The ſpirit that is in us luſteth after envy*, that is, there is this natural diſeaſe in every man, that his ſpirit is luſting; the word there uſed is ἐπιποθεῖ it is ſtill boyling, or bubbling forth, it is ſtill luſting after envy; But how ſhall we do to help it? ſaith he, *the Scripture offers more grace*, that is, the Scripture gives grace that can do more then nature can do; it is able to heal that very luſting whatſoever it be. That is, you muſt not think when a man hath a ſtrong natural infirmity hanging upon him, that all the vows and reſolutions and purpoſes in the world can help him, it is beyond natural help, but it is not paſt the help of grace. When *Naaman* the *Aſſyrian* could not be healed, he inquired

quired what he ſhould do, and when he came to the Prophet, there he was healed: ſo when the Diſciples could not caſt the Devil out of the man, they went to Chriſt, and he was able to do it. When thou goeſt about to caſt out any natural infirmity, or to heal any of thy hereditary diſeaſes, think with thy ſelf, though by nature I cannot do it, yet let me go to Chriſt, let me go to grace, that is able to do it, though it be paſt the cure of nature, it is not paſt Chriſts cure, it is not paſt the help of grace.

When Chriſt was upon the earth, they brought to him thoſe that had old feſtred diſeaſes, thoſe that were born blind, and deaf, and dumb, and he healed them. The ſame Chriſt doth now to the ſouls of men in the world, and that by the vertue and power of grace here ſpoken of; Therefore conſider with your ſelves what natural infirmities you have, what hereditary diſeaſes you have; if you find that they are not healed in you, that thoſe bloody iſſues run as freſh as ever they did, you have not this grace: for it is able to heal nature, and to cure it whereſoever it comes.

But you will ſay, Is there any man that hath theſe natural infirmities ſo wholly healed and cured? *Queſt.*

I anſwer, No, I ſay not that they are altogether healed, but they are cured by grace, that is, grace ſo far heals them, that it gets the Maſtery over them, there is the power of grace ſeen, therefore it is called a Kingdom, *The Kingdom of God is in power*, that is, it is ſuch a Kingdom that gets the Maſtery whereſoever it is, it hath the dominion over the diſeaſe, and as we ſay, the power of any object it ſtands in this, that it ſubdues the faculty: ſo herein the power of grace is manifeſted, in that it overcomes thoſe corruptions that are moſt hereditary. *Anſw.*

As for example, take the grace of faith, I do not ſay that it heals all infidelity and doubting, but it overcomes it, ſo that it hath the maſtery and prevalency over it; faith is predominant above infidelity. For it is a rule that the School-men have, and a true one; faith doth not

exclude all doubting, but faith overcomes doubting: that is the nature of it, though it be assaulted with doubtings, yet it overcomes them; and as it is the nature of faith, so of every saving grace, it is prevalent and powerful. So is the grace of knowledge, it comes with a full evidence and demonstration of the Spirit, and brings every thought into subjection to it: though it suffers ignorance, and some other errors it may be to remain, yet it overcomes ignorance.

And so spiritual love, it brings under, and eats up, and swallows all other loves: and spiritual fear brings under all other fears. True desire subjugates all other inordinate desires; whereas on the contrary, when grace is not true, you shall have a kind of faith, and a kind of knowledge, and some good purposes and desires, and some fear of God: but these, though they be in the heart, they are not commanding and prevailing objects that bring the heart into subjection, they lie there glowing as a coal in the dark, but they do not overcome the darkness, but still *their foolish heart is full of darkness*, as the Scripture saith, *Rom.* 1. So that you must remember, that it so heals these diseases, that yet still it gets the victory over the disease, though it doth not altogether take away the disease: not that it dries up the fountain of these issues, so that they are no more, but the meaning is, that it gets the dominion over them, it masters them, and brings them down, that they have not the prevailing force as formerly; for it is the nature of sincerity that it gets the mastery. Sincerity is of that quality, that though it be the least of all graces in the beginning, yet it grows the strongest of all other. So I say grace heals after that manner; as for example, when a man is recovered out of his sickness, take the least degree of health, this least degree hath the victory over the whole disease, it hath overcome it. We say it hath not overcome it fully and totally, yet that little degree of health runs through the whole man, and it overcomes the disease, and at length

Rom. 1.

*Simile.*

grows

grows ſtronger and ſtronger. So whereſoever theſe healing qualities of grace come, they have ſo much power as to get the maſtery over corruption. Though the natural corruptions byaſs us, and draw us aſide, yet I ſay they are healed. For mark that by the way, there is a great deal of difference between that unevenneſs and inconſtancy that comes from the natural corruption of a man unſanctified, and that that proceeds from the remainder of thoſe corruptions that are left in the ſoul after ſaving grace; In the one there is an unevenneſs of the kind, in the other, the unevenneſs of degrees. As for example, a man that hath not his heart ſanctified, he hath his corruptions expreſt by fits, this we ſay is an unevenneſs of kind, when a man ſets himſelf in holy courſes, and preſently gives over himſelf to all his luſts. This is that unevenneſs ſpoken of, *Jam.* 1. ſuch a *man is unſtable in all his wayes*; the meaning is, ſuch a man hangs between two objects, that he knows not whether he ſhall chuſe this or that: like a man that hath two wayes before him, and knows not whether of them he ſhall go, either this way, or that, but ſometimes he is for God, another time he is for his luſts, his mind hangs in ſuch an *æqui librio*, that he hath nothing to ſway him, ſuch an unevenneſs there is in a natural man. Now this double-mindedneſs is oppoſed to ſingleneſs of heart, when a man is reſolved to chuſe one in ſuch a manner, that he ſubjugates and leaves his choice and leaning to the other. So it is when grace is come into the heart, when it heals corruption, it brings a man to ſuch a paſs, that he chuſeth the wayes of God, he chuſeth to ſerve God with all his heart, with uprightneſs, and he chuſeth it in a fixed, reſolved manner. And though he may be byaſſed, and drawn aſide, through the weakneſs and ſickneſs that is left yet behind, yet I ſay he is pitched upon one object, therefore he is not ſaid to have the inconſtancy of kind, he is not inſtable in his wayes: ſo that though he may be ſometimes carried out of his way, yet becauſe he hath ſet Jam. 1.

himself wholly to serve the Lord, we may say that he hath a single heart: for grace doth not take away all unevennes. The holiest men that have the most grace, yet that grace is subject to ebbing and flowing, it is sometimes in a greater degree, & somtimes in a less. You see a bowl that is cast out of a mans hand; so far as the strength of the man lasts it carries the bowl along to the place which he aims at notwithstanding the bias be (at it were) contrary; so it is here, the bias of corruption that is left within us, is not quite cut off or taken away; but yet the strength of grace with which the soul is first acted, it keeps us along, and carries us in the wayes of righteousness notwithstanding that biass that is within us that inclines to the contrary.

Hence it is, that sometimes the Saints are carried aside in their wayes with some unevenness, but it is the unevenness of degrees I say, not the unevenness of kind.

This I add that as we should exclude those that have no grace, notwithstanding they have some good intentions towards God; so we must be careful that we discourage not those that have some failings, and some expressions of their corruptions, yet the bent of their soul is set aright. This then is one thing wherein you shall see the evident power of grace when it is in the heart, it heales the hereditary diseases of the heart. Therefore let every man examine himself by that, whether that grace which is in him hath so much power in it as to cure those natural diseases whereunto he is subject.

Grace raiseth common nature.

Now I say, it doth not onely cure the diseases of the soul, but it elevates, and raiseth common nature to do more then that which otherwise it could do. That is, herein the power of grace is seen, that it makes you able to do that which no man else can do, and that which thou thy self couldest never do before. As for example, for a man to delight in the commandments of God, it is more then any natural man in the world can do: because delight (as we say,) ariseth from a suitableness in the subject to the object. Now unless there be a suitableness between

between the wayes of God and the heart of a man, there cannot possibly be any delight in the wayes of God. It is one thing to approve the wayes of God, and another thing to delight in them. Other men that are but civil men may approve the wayes of God, but they cannot delight in them; this is more then a natural man can reach unto. If therefore thou find this in thee, be assured the strength of grace is there. So, to love God, we find that peculiar to the Saints, that is more then any hypocrite in the world can do, if any man therefore find that grace so strong in him that it makes his heart cleave to the Lord wholly, and long after him that he loves him, and seekes his face: that he loves him not for other respects, but beholding him in his person, in his attributes, and in all his excellencies he can love him above all things, this no man by nature can attain to. And so to hate sin; no man by nature can hate sin, but by the power of grace, for all hatred ariseth from contrary, and onely grace is contrary to sin; it is grace that makes a man a sin hater.

It is possible for another man sometimes to fall out with sin, and to abstain from some particular acts of sin: but to hate sin, no man can do it naturally. For there is no man that hates any thing, but he hates the whole kind thereof; as the sheep hates the wolf, therefore it hates every wolf. And again hatred we know is implacable, when a man is angry, he is reconciled again sometimes, but when a man hates a thing, he would have it quite taken away. Now no man is able to do this but by the power of grace, to hate all sin, every where, in himself as well as in others, to hate it so, as to desire to have it utterly destroyed, and to be implacably out with it so as never again to be reconciled to it. This is the property of grace. *This thou hast that thou hatest the works of the Nicholaitans.* We are deceived in that, when we think we hate sinne, because we abstain from some acts of sinne: if thou didst hate it, thou wouldest hate it every where and every kind of sin: Thou wouldest not onely

fall out with it when it doth thee a shrewd turn, but thou wouldest be out with it for ever. When a man finds that he can hate sin, that he can love God, and delight in his Commandements, and love the Saints, &c. these are things that no man can do by nature; therefore if thou find these things, there is more in thee then nature, herein is the strength of grace seen.

Now it is true, there are other things which a man may do, which hath not this saving grace; but grace hath this efficacy, that it makes thee do more then any man will or can do by common nature. As for example, wheresoever the power of grace is, it makes a man deny himself, whereas another man would not, it will make a man refuse gain, and profit, and advantage to himself, when another man would not; it makes a man able to forgive his enemies, which before he could not do.

But you will say, other men may do this that have no grace.

But they never do it in sincerity, here is the difference; grace makes a man do it ordinarily in his common course, another man may have some fits in these things, but to do it when a man is himself, to do it upon deliberation, this is the strength of grace, therefore you may try your selves by that. *Am I able to do more then common nature can do?* if thou canst not, be sure that grace is not there; for is there not an efficacy and power in grace? and why should we say there is a power in it, if we see not the effects of that power? if thou do no more then another man can do, thou giveſt just cause to those that are Atheists, to think that this power of grace is but a meer notion, but a fancy. Is it thinkest thou for the honour of God, that thou shouldest be reckoned a man within the Covenant; and to be such a one as hath grace wrought in thy heart, and have no power of grace in thy life? Therefore examine thy self by that, canst thou do more then a man can do by the strength of natural abilities? or by the accession of moral vertues, or good education, or humane

mane wiſdom, &c? This is the *firſt* thing wherein the power of grace is ſeen; I named three to you. We told you one is, that it heals corrupt nature, and raiſeth common nature above its own ſphear.

Now *ſecondly*, that whereby you may examine whether you have this property of grace, whether you have this ſtrength of grace in you or no, it is this: Conſider what you are able to do in the acts of new obedience; the power of grace is ſeen, that it enableth you to do them, when another man cannot do them. In the firſt we had to do with the nature; and then I told you that grace heals corrupt nature, and puts more into you then common nature: This ſecond thing is diſtinct from that, and is ſeen in the actions. And the third is ſeen in the intentions: In theſe three the ſtrength of grace is ſeen. There is ſcarce any man but hath ſome good intentions, ſome good purpoſes; but when they come to the birth, there is no ſtrength to bring forth, men are not able to perform them. Now grace whereſoever it is, hath ſo much ſtrength, as not onely to beget good motions, but it is powerful and effectuall to bring them forth into act. Grace is an effectual Mid-wife to bring purpoſes and conceptions to performances, enabling us to do them. Therefore by that you may try it, whether grace ſtrengthen you to performance, and practice that which you purpoſe and deſire to do. It is obſerved, that your fenniſh and rotten ground ſuddenly ſhootes out a broad blade of graſs, but we know it is unprofitable to any man; whereas good ground that brings forth good graſs, brings it not forth ſo ſuddenly, nor ſo broad; ſo thoſe that have unſoundneſs of heart, they may go ſo far as to have ſome ſudden good purpoſes, and deſires, and motions, and conceptions, but yet they come to nothing, they are but foggy purpoſes as it were, they do not laſt, they vaniſh away; and what is the reaſon of that? they want true rooting, they want this grace that ſhould ſtrengthen them, and make the ſoyl good. There wants that depth

2. Grace enables to actions of new obedience

of

of earth, that is, there wants that depth of sincerity, and there wants that sound and convincing knowledge to carry them through all objections, and that is the reason that men have good desires, and yet so little performance. Let his desires be never so good, when he meets with stronger reasons and arguments from the flesh, or the world, or the devil, he gives over, because he hath no strength to answer them. So that when we come to perform our desires, it is grace that must give us strength, when we have not that we give over. The power of grace therefore is alwayes seen, in that it enableth us to go through the work, to perform it. Therefore the world is exceedingly deceived in the misapplication of that distinction, the *Lord accepts the will for the deed.* I say the misapplication of that is the cause why there is so much lazines, and dulnes in men, that they do not set themselves to go through with holy duties, for say they, we have a desire, and a purpose, and the Lord accepts the will for the deed.

You are exceedingly deceived, the Lord indeed will accept the will for the deed, when there is such an impediment as that you cannot proceed: for what is the occasion of that speech of the Apostle to the *Corinthians*, when they had liberal minds to supply the necessities of the Churches, and yet they wanted money, in this case saith the Apostle, the Lord accepts the will for the deed. Wilt thou say now therefore, because thou hast a good desire to serve God, to pray, to keep to Gods truth, to keep thy heart close to him, and thou hopest the Lord will take the desire for the deed, and yet thou wilt be negligent in them? what impediment hast thou? If thou wouldest bestow time in prayer, if thou wouldest bestow time in working on thy heart to warm it, and to quicken it to duty, thou shouldest have the deed as well as the will, what hinders thee then? where therefore there is no impediment, the Lord will not accept the will for the deed. Look how much will there is, so much deed there will

will be: when the will is wrought by the ſpirit of God, the deed will follow. *I am able* ſaith Saint *Paul* (not onely to purpoſe, and intend, but) *to do all things.* If thou haſt the power of grace in thee, as he here exhorts *Timothy* to be ſtrong, thou wilt go through with the work, I ſay if thou haſt the power and ſtrength of grace in thee, thou haſt ſtrength and ability to do all theſe things.

Again, as the power of grace is ſeen in enabling thee to do; ſo further it is ſeen in this that when thou haſt begun to do, it keeps thee from fainting in well-doing. Another man will have ſome fits in well-doing, but he is uneven, he is unlike himſelf. Now herein the power of grace is ſeen, that though a man be ſometimes tranſported through the violence of corruption, and paſſion, and the like, yet grace brings him back again: that is, he is not quite carried away with temptations, as the chaff with the wind, but he is held with a ſtrong anchor, that though he float up and down, and be off and on in degrees, yet he is not carried clean away; Therefore you ſhall ſee, 2 *Pet.* 3. *ult. take heed* ſaith he, *that you be not drawn away from your ſtedfaſtneſs, but grow in grace, &c.* As if he ſhould ſay, this is the power of grace, that it will keep a man, that though he do ſin, and forget God, and have ſome ſuch falls as *David* had, yet herein is the power of it, that it never lets a man go quite, but ſtill it brings him back again. and to be conſtant in them. 2 Pet. 3. *ult.*

This is much for the comfort of thoſe that are upright hearted: for ſome man might ſay alas though I do purpoſe, and have performed, and kept on in a good courſe yet I am apt to fall back again to my old ſins, and am ready to return to my old courſes.

It is true, thou mayſt do ſo; but yet herein be aſſured that the ſtrength of grace will be manifeſted in thy heart to keep thee from falling from thy ſteadfaſtneſs, it will keep thee along, it will not ſuffer thee to go quite away, thou wilt not depart from the Lord, *Jer.* 32. 40. *I will plant my fear in their hearts that they ſhall not depart from me.* Jer. 32. 40.

As for example, take *Saul*, and *David*, *Saul* was in a good course a great while, and he made many turnings aside, yet the Lord kept him by the common assistance of his spirit, yet at length he went quite away from the Lord. But now *David*, how many turnings aside had he? how many great infirmities had he? yet he had the *sure mercies of David*, the strength of grace kept him along that he never departed from the *living God*, he never went aside, so as he returned no more. Therefore if thou find this, that though thou fall, yet thou art returning again, that thy heart is never at rest till thou hast gotten the Lord again, it is a sign that thou hast the true touch of the spirit. As the needle we know that is touched with the load-stone, it never is at quiet till it find the north point again.

*Lastly*, As the strength of grace is seen in enabling us to do, and in keeping us from fainting: so it is seen in the particular things we do, in those good duties that we perform, the hearing of the word, communicating, the partaking of all the holy ordinances, in all the duties belonging to Gods Worship, herein I say the power of grace is seen. For as every thing is in its being, so it is in its working: look what being and essence it hath, such is the work of it. Now take those that are common, and counterfeit graces, which are not sound and right, they are able to reach the form of good duties, but not the substance: but where there is true lively grace, there a man is able to do the thing indeed, that is, he can do holy duties as he ought to do them. This is the property of grace that it enableth you to do the things you do with a pure heart: for my brethren it is grace that purifieth the heart, it is that which makes the *inside clean*; other things may cleanse the hands, and the head; Philosophy, education, and parts of morality; but the power of grace is such, as that when you come to do duties, it purifies the heart: because grace makes a man wise. Now a wise man will be sure to look to the foundation, that is, to look to the heart wherewith he performs every duty; the

the foundation is all in all; a wise man will see with what heart he performs every duty: the outward performance is but as the top of the building, the foundation is the principal.

Besides grace puts a treasure into a mans heart, and makes him prize that treasure; and where a mans treasure is there his eye will be: he will look therefore to his heart in the performance of duties.

Besides, it teacheth a man to exalt God as God in his heart, and when he is so exalted, he is more to him then a thousand witnesses. It enableth him to seek praise with God, and not with men.

Again, it gives a man light, whereby he can discern of the secret failings of his heart. Another man that hath not light he cannot see them; he can see grosse enormities, but it is grace onely that makes us to see small moats, inward failings; it is grace therefore that makes the inside clean.

And not onely so, but it makes us perform duties in a holy and lively manner, it enableth us to do them to purpose. To perform them in a holy manner: for this is to perform duties in a holy manner, when the heart is apprehensive of the presence of God in the businesse onely; for holinesse is to sequester a thing, and to appropriate it for the use of God onely: so when thou comest to perform a good duty, if thy heart be altogether looking upon the Lord, , so that nothing without have to do with it, if nothing else come in, and take up thy heart; not the sight of men, or the opinion of the creature, or the by-respects of any thing, none of these come and take a part of thy heart, and use it (as it were) that is to perform a duty in a holy manner; Otherwise, whatsoever takes away the heart, or sets it on work, abates this holinesse; for then the heart is not made peculiar to God in the performance of a duty, for it meddles with common things. Grace I say enableth to do this, because grace sanctifieth, that is, it makes a man really and in good

earnest appropriate, and sequester his heart and minde to the Lord; so that he onely looks to him to serve him holily in all duties: so is it when we pray, or preach, or do any publique or private duty, this is the holinesse of the heart, when it is done onely to the Lord.

Again, I say, it makes us perform duties, not onely in a holy, but in a lively manner; for grace is the life of the soul. Where this life is not, we may do duties, but they are but dead works. Vital actions are onely proper to grace, because onely grace works life: a man never comes to perform a work that is a living work, but so far as it comes from grace; grace is the fire of the holy Ghost. Grace is to the soul as the lively and natural heat is in the body, which onely acts it, and makes it to do the works thereof. So grace in the soul is that onely which begets livelinesse in duties wherewith they are to be performed.

Lastly, I add, it makes us perform them in a holy, lively and substantial manner, that is, to do them to some purpose. Take another man, he doth these duties, but to what purpose are they? when we come to pray, and to do these duties, they are then done as they should be, when the end is obtained, then every businesse is done, when the end of it is effected, otherwise it is not done; we do not say a thing is done, because a man hath been about it, but because he hath obtained that end for which he took the businesse in hand. Consider now what is the end of the duties you do, what is the end of your praying, what is the end of your hearing? is the end of your hearing edification? is the end of your praying to be strengthened in grace? prayer is a lost prayer except the heart be strengthened by prayer, except the heart be made better, and more composed into communion with God, you pray not in the holy Ghost. Now then examine your selves by this; grace onely enableth a man so to pray that he shall grow more heavenly in every prayer: whensoever any other prayer is made without this power of grace, it is lip-labour, it doth the heart no good. And so for keeping

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ing of the Sabaoth, *The Sabaoth is made for man*, that is, it is made for mans use, for mans benefit, for mans advantage. What is the advantage we get by a Sabaoth? That wee may be built up and grow in grace and in knowledge and the like. Now a man without saving grace may abstain from all bodily labour, and servile work on the Sabaoth day, and be occupied in holy duties: but to keep it so as to get advantage by it, so as to get growth in knowledge and in grace, so that he shall have a greater stock of grace laid up in his soul by the use of the ordinances upon that day; this grace enableth a man to do. So, when a man comes to hear to purpose, to hear so as to please God in his hearing; to hear so as to get something into his heart by hearing, this onely grace enableth to. You know what our Saviour saith, *Luke* 18. *Take heed how you hear, for to him that hath shall be given.* intimating that when you hear aright, you have more given in then you had before. Grace now enableth a man so to do the duty, that there is not onely the task, the businesse, the work done and passed over, but it is done to purpose.

So when you come to receive the Sacrament, what is the end of your receiving? onely to come, or to come with some outward reverence, or shews of devotion, &c? No; the utmost end of receiving the Sacrament is to get more strength of grace, to get more assurance of Faith, to get more perswasion of the love of God towards you, that your sinfull corruptions may be more healed; that the grace that is in you may be more enlivened. I say grace enableth to do this, and herein the power of it is seen: for without the power of grace you may do all these things, but not to purpose. I cannot enlarge these thing; but to finish this point, I beseech you in a word consider, whether you have the strength of grace in you or no, otherwise you receive the Sacrament in vain.

And let no man think, I will make up this with my absence, and fit my self against another time; that is not

the way: Not to ſacrifice, as well as to ſacrifice amiſs, was a ſin: he that came not up to the paſſeover as well as he that came uncircumciſed was to be cut off: he that would not come to the feaſt, as well as he that came not with the wedding garment, they were both lyable to judgement; therefore I ſay take heed. And if there were no other argument to move men not to defer their converſion, this were enough, that if a man come without grace to the Sacrament, *he eats and drinks his own damnation*; if he defer to come, he provokes the Lord to anger, and if he come unworthily without grace, he provokes him to anger likewiſe.

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*Thou*

2 TIM. 2. 1.

## *Thou therefore my ſon, be ſtrong in the grace which is in Chriſt Jeſus.*

THe next point that we are to handle out of theſe words is this; That

*All grace is recived from Jeſus Chriſt.* *Doct.*

We can receive no grace but from him, and in him there is enough to be had. There is none but from him, we know nothing but what we are taught by him as a *Prophet*: whatſoever we do is loſt labour, except it be made acceptable through him as a *Prieſt*: we are able to overcome no luſt, to do no duty but through the power we have from him as a *King*. Beſides, I add further, that as all grace is from him, ſo in him there is enough grace to be had; *We all of his fulneſs receive grace for grace*; that is, we receive the variety of graces that he had, grace for grace. As the child receives limb for limb, or as the wax receives of the ſeal character for character, print for print, ſo we receive the quantity of grace that we have, from that fulneſs that is in him. All grace is received from Chriſt. Joh. 1.

But how is this grace received from Chriſt? *Queſt.*

We

*Answ.* We take it not immediately out of the fountain, but it is derived to us by certain conduit-pipes, therefore take heed of that, of expecting to receive grace from Christ without these means.

Again, we must not think that these means will do it without him; we must not break off the conduit-pipes from the Well-head, as we must not go to the Well-head without them. Now the means whereby we receive grace, is by the Word and Sacraments: we are not born of him by carnal generation as *Adam*, but instead of that generation, when we have taken him, there is a spiritual relation instead of it in Gods sight, and by vertue of that we receive grace and strength from him.

How to draw near to Christ. Therefore if ye would receive more grace, increase of grace, labour to draw near him, and then you draw near him when your will is brought to a greater degree of willingness to have him for your husband.

But yet in general we must know, that grace is received from Christ, as we receive corruption from *Adam*; the old man he doth not more powerfully communicate corruption and sin to us, then the new man is powerful to communicate grace and life. So that when we are once in Christ as we are in *Adam*, we are sure to have grace from him; and then we are in Christ when we have taken him, and are matched with him, and united to him. As a man may be matched to his wife, after the match is past in a greater degree of will; when there is a greater degree to have such a woman for his wife, or a woman to have such a man for her husband. The will may be wound to a higher degree and peg of willingness. Therefore our business is, when we come to receive the Sacrament, to labour to increase that willingness, to labour to add to that resolution of taking Christ. Now that is done by a distinct and clear apprehension of Christs willingness to match with us: we must know that the gift of righteousnes is freely offered; there is nothing required, but that we be willing to take it; there

1. To see Christs willingness to match with us.

is

is nothing required but sincerity on our part. Now this false opinion, that there is more then that required, is that which keeps us asunder.

Now to bring our hearts nearer to Christ (for when we are near him, then we receive most grace from him:) first, I say the apprehension of that must be clear.

Then *secondly*, we must labour to be divorced from all other husbands: when the mind is weaned from all earthly things, to which they are too much wedded, to have those lingrings cut off, when we affect riches or pleasures too much, or whatsoever the heart is taken up about; in what measure a man is earthly minded, in that measure his heart is disjoyned from Christ. Now the way to bring our hearts nearer, is to be divorced from these.

2. To be divorced from all other Husbands.

*Quest.* But when is this love inordinate?

*Answ.* Then you may know it is inordinate and adulterous love, when it is a let of your love to your Husband: God gives you leave to take and to use outward comforts; you may rejoyce in them, he commands you so to do: onely this you must take care of, that your love to your Husband be not lessened. If a man be so busie in his calling and business, that he find himself more indisposed to draw near to his Husband the Lord, that he is more unfit to pray, and to holy conference, it is an adulterous occupying of himself about the works of his calling. So when he loves his children, or friends, his sports and recreations, whatsoever his mind is occupyed about, look how far it lessens his love to God, and daunts, and hinders, and interrupts that; in the same measure it is adulterous. Therefore if you would draw near to Christ, consider how your affections run out: for he looks on you with a jealous eye.

When love to outward things is inordinate.

And you must take pains with your hearts to labour to have those lusts mortified; you must reason out the matter with your selves; for there is no man that loves any thing inordinately, but it ariseth from deceit; and

there is nothing so good, but we must let it go, and cleave to Christ: and if we cannot do it with ordinary pains, we must do more then ordinary. There are some lusts, as some Devils that will not be cast out without fasting and prayer: Now when we loose our hearts from these things, that is a means to draw near the Lord.

3. *See our need of Christ, and his excellency*

Lastly, to add to this, consider the need we stand in of Christ, and to that add the vertues of our Husband, what need we have of him, and what benefit we have by him.

Consider thy need of him; thou art in such a case, that when thou art out of him, thou art subject to an extent, and to be laid in prison: but when thou hast him for thy Husband, thou art under cover.

*Object.* But you will say, I hope I am past this.

*Answ.* Thou must know that thou hast continual need of it; thou hast need of him every day, thou hast need of him to redeem thee from every evil that thou escapest from day to day: thou hast need of him to help thee to every comfort, thou hast need of him to assist thee to every duty thou performest.

And withal consider, when thou seest thy need (for therfore we do not prize Christ, because we know him not, and we know him not, because we know not our selves; how impotent and weak we are without him, we are able to do nothing without him. I say when we have considered what our need is of him, then let us consider the vertues of our Husband, and the portion we have with him.

Consider the vertues of our Husband; we are all too short in this: consider the excellency that is in Christ, the beauty that is in him, to draw us near to him. Thou must look on him as one full of beauty, the *faireſt of ten thouſand*, as we do with men that we converse with: if it be a man that hath worth in him, that you daily converse with, now you see one excellency, and then another, now one spark appears, and then another; so learn

learn to know Christ by experience continually.

And then as we must know him by the description of himself in his Word: so to know him by his actions, by all his carriage, to see what a one he is. There is no Husband so kind as he, there is no master so bountiful as he, there is no friend so loving as he. Consider how patient, nd how wise he is: how he disposeth things for thy advantage, better then thou couldest do of thy self.

Withal consider the portion thou hast with him, 1 *Cor.* 3.18. see it there, *All things are yours, whether Paul, or Apollo, or Cephas, or the World, or life, or death, or things present, or things to come, are all yours*; that is, as if he had said, if here be not enough, think all that thou canst, all is thine, that portion thou hast with thy Husband; all the gifts in the world, all the excellent men in the world, they are made for thy service. And if thou think not that enough, the things of the world, he tells thee all the *World* is thine, every thing in the world, of what condition soever it is, thou shalt have no want of it if thou have need of it, all the world is thine, and then *Life* is thine; that is, when a man may be afraid that if he live long, such and such things may befall him: no, saith he, life is for thy advantage. I, but may not death come too soon, and do me a shrewd turn by coming on me as a snare? No, saith he, let it come when it will, death *shall be advantage*. That benefit a goodly man hath, that whensoever death comes, it shall be the fittest season of all other times. Therefore when a man stands in fear that he knows not what shall become of him, this is his security, that whensoever death comes, it shall be for his advantage. 2 Cor. 3. ult.

And then if that content thee not, that thou shalt have present things, for we are apt to fear future things; and who knows what may fall out for the time to come? Those things are yours for your advantage. If this be not enough, *all things are yours*; whatsoever thy heart

can wish or desire, this portion thou hast with thy husband. I say we are to exercise our selves in the meditation of these things, that it may encline our hearts the more to him, and make us come more willingly to match with him; and to confirm us in the choice we have made. When this is done, that we are willing to match with him, and to take him in a greater degree then before, this is to *eat his flesh, and drink his blood* For, taking him, and *comming to him and eating his flesh*, are promiscuously used, *Joh. 6. He that* eats more gets more strength, he that drinks deeper gets more refreshing: he that takes him more gets more grace from him. Now taking him thus; this resolution to take him for a Lord for a King, for a Master, for a Husband: as there are more degrees added to it, so you shall find more abundance of grace and life flowing from him to your hearts. So much shall serve for this point.

John 6.

There is but one point more, and so we will have done with this text. We have handled, *First* his, that *It is the property of grace to make a man strong*: In that it differs from counterfeit grace. *Secondly*, That all grace is from Christ. Now there is another lies in this; in the manner of the exhortation, and the occasion of it. *Now my Son be strong*, that is, *Timothy*, know that thou hast grace, and strength in thee; but now thou art to preach the Gospel, to *fight the good fight of faith*, now thou hast many things to suffer: now thou hast great imployments in hand, stir up or use the strength that thou hast. This is the point hence; that

*Doct.* We must not onely get strength but use it.

*We must not onely get strengthening grace, but use it, and improve it.*

That is, the strength that we have, it must not be as a sleeping habit, lie still there, but we must draw it forth to action, bring it out to practise, and that upon all occasions. So I say we must not onely get habitual strength, but use it, stir it up, bring it forth to action upon all occasions. You see how it is gathered from the words, *Thou my Son be strong.*

But

But you will say to me, What are those occasions, wherein we must in such a special manner stir up this strength? *Quest.*

I say, upon all occasions: but yet to pitch your thoughts on some, I will name these three. *Answ.*

Upon what occasions especially to stir up our strength.

*First*, in imployments which are done with any special hazzard, in such stir up thy strength, for you see that is spoken to *Timothy* here, that is if there be any action to be done that will cost the loss of thy credit or estate, or friends: if there be any action to be done that will cost thee imprisonment, losse of liberty and disgrace, now be strong. If the action have any such difficulty, such losses and crosses depend upon it, now be strong to go through with it; do not say now there is a Lion in the way, and bauke it, but be strong, stand fast, break through all such impediments, be undaunted, *quit thy self as a man*: for this is a time to be strong. As it was said to *Sampson*, *the Philistines are upon thee*, now it is a time to use thy strength. So I may say to every man, when there is a speciall business lies on him which must be done with hazzard, having a fountain of strength in Christ, use it.

In times of speciall employment.

This is that which the Scripture calls boldness: when the Apostles were to preach the Gospel, and had the priests, and the whole Counsel against them, now was the time for them to speak boldly: therefore you see it is so expressed, when *Joshua* was to fight with the *Canaanites*, with the *Anakims*, and cities walled up to heaven, *Now be of a good courage, be strong*, (that word is used, *Jos.* 1. 6.) that is, now is the time. So *Jeremy*, *Jer.* 26. when he had a special business to be done with much hazard, that he must go & speak in the name of the Lord to the King, and Princes, and people, which were ready to put him to death, *Now be strong, and keep not a word back*. So *John Baptist*, he was to tell *Herod* of his fault, of that sin; you know what hazzard that action was accompanied with: now it was a time for *John* to stir up his strength and to use it. So in all such exigences as these when God puts us to the tryal whether we will do any thing for him;

Jos. 1. 6. Jer. 26.

whether we will part with any thing for his sake; whether we will *deny our selves, and take up our cross and follow him*, I say these are the times. And therefore if a man have any treasure in heaven, and be perswaded of the vanity, and worthlesnes of outward things: herein stands his boldness to neglect them, to let them go, so he may do service to God, and bring glory to his name, and do good to the Church: for indeed in that stands the stirring up of our strength. As *Luther* said, when he was so bold, he gives the reason of his boldness: saith he, What can they take from me? my credit? what care I for that, it is but small; they may take away my estate, that is but little: they may take away my life, but I make no account of it saith he; if other men made as little account of these things as I do, they would be as bold as I.

*Luther.*

Therefore I say now it is a time for a man to stir up his strength, to be willing to part with these things, when actions come that have hazzard accompanying them, and opposition, and persecution, and resistance from this temptation, and from that, *Now be strong in the Lord*, *Ephes.* 6. When there comes temptations, if any thing be to be suffered, be strong to endure it; If any thing be to be done, be strong to go through with it; if be any special duty, be strong, wrestle with the Lord as *Jacob* did in distresse, there was his course, stir up thy strength at that time, and wrestle with all thy strength. So, if the businesse be to contend for the common truth and faith, a man must be strong: what though it be accompanied with hazzard? this is a time for a man to stir up his strength; that is one case.

*Ephes.*6.

A *second* is, in all great changes of estate, for that is a time when a man should stir up his strength, because then a man is most apt to be weak. That is, if a man fall into great crosses and afflictions and adversities: and again if he be raised to prosperity more then ordinary, now let him be strong; that is, let him look to himself and take heed now that his heart be not broken by the one, nor puffed

2. In charge of a mans estate,

puffed up with the other: now is the time for a man to be strong upon these great changes. As the body of a man when he comes into a strange Countrey, to change of diet and air, he is affected with it, it works upon him: so the soul of a man in all great changes of estate that it falls into, cannot but be affected with them: Therefore the Scripture calls it drunkennesse: A man may be drunk with prosperity, and adversity, and a man is apt to be so: that is when a man is drunk his brain is weak, and the beer or wine is strong: so when the heart of a man is weak and the operation is strong, the estate that falls on him is strong, it makes him drunk both wayes. A man is drunk with prosperity one while, another while with adversities; this is a time to be strong. As the Apostle expresseth it, *Phil.* 4. *I am able to want, and to abound, to pass through good report, and evil report,* That is, now in this great change, if you talk of strength, *I am able* to do all things *through strength from Christ.* *Phil.* 4.

A man in an even condition, it is nothing for him to keep his minde in an even temper; but in the unevennesse of a mans condition, now to keep his minde equally disposed, that is the difficulty. And it is not onely difficult in that which riseth from the unevennesse of a mans estate; but the suddennesse of the change. When a sudden change comes, look to thy self, be strong. As we say of the body (it is a rule of Physicians) it indures not sudden changes; no more can the minde, but it is apt to be disquieted and put out of temper. As when a man hath had a great heat, and sudden cold comes: when a man is in one condition, and suddenly comes into another, now is the time to stir up strength. That is the second.

*Thirdly*, and lastly, there are certain seasons and opportunities, wherein a man is called to exercise such and such a grace; now is the time, when we must be strong to put that grace in practice. Sometimes there is a season of using the grace of patience, sometimes of love, sometimes of temperance, sometimes one grace, sometimes another: 3. In the seasons of using several graces.

another: whensoever these seasons and opportunities come: now put forth these graces, and let them have their perfect work, every grace in his season. That is the time now when a man is to stir up his strength in those opportunities and turnings of a mans life. Such things fall out every day; now one grace is to be used, and then another: now be careful to stir them up, as we see, 2 *Pet.* 1. 5. when a man hath one grace, saith the Apostle, let *him add one to another: Therefore give all diligence thereto, join vertue with faith, and with faith knowledge, and with knowledge, temperance, with temperance, patience, with patience godliness, with godliness, brotherly kindness, with brotherly kindness, love.* That is, suppose, saith the Apostle, thou hast faith, perhaps there is need of more then that, there comes seasons when thou art to do good works, to add works to thy faith, therefore remember in such a case to join vertue to it: for vertue is taken here for action, a readiness in a man to perform, to bring that faith into use. But when you are set on work, perhaps it may be a difficult case to know what a man in discretion should do in this ambiguous case: therefore add knowledge and prudence, to guide and direct you in that you do; but when you have gotten prudence, and know what is to be done, then add to knowledge, temperance. It may be a man may know well enough what to do, but he is drawn aside with some pleasure and lust; for it is usual for a man to know, but because he is byassed the wrong way with some inordinate affection, he performs not that he knows, therefore saith the Apostle, now is the season to add temperance to knowledge, to abstain from those things. And besides, as pleasures are a means on the one side to keep him from the practise of what he knows, so there are likewise some dangers and difficulties, somewhat that a man is to suffer. When a good action is to be done, a man shall find many crosses and oppositions, somewhat he must part with: therefore add not temperance onely, but patience, that is, a time for patience, or else

2 Pet. 1. 5.

he

he cannot do any thing to purpoſe. When both theſe are done, joyn with patience *godlineſs*. A man may do much, and join temperance and patience, but theſe are moral vertues, a man may do them for other ends; he may be a good ſervant, but he may ſerve a wrong Maſter: therefore ſaith he, eye God in all you do, join to theſe *godlineſs*, do it out of ſincerity, advance him and his glory, and do it not for your own ends: and with godlineſs, *brotherly kindneſs*, that is, that the work and buſineſs you do, though it muſt be done to the Lord, for his ſake, and ſo you muſt do it in a godly manner: yet your buſineſs is with men for the moſt part, therefore you muſt join with godlineſs, brotherly kindneſs, that you do it out of love to men, as well as out of ſincere reſpect to God. I, but there are other men in the world beſides godly men, and we have to do with them, and there are many buſineſſes to do for their ſake and advantage; therefore ſaith the Apoſtle, add to brotherly kindneſs, *love*, that is, love to all mankind, that when you do any action, he means actions of mercy and compaſſion, you muſt do it out of love to them, though they be ſtrangers from the Covenant of grace.

Now mark, theſe are the times and ſeaſons, wherein a man is to ſtir up the ſtrength of all theſe graces; you ſee they come in ſeaſon one after another. Put caſe, a man exerciſe one, and leave another unexerciſed in its ſeaſon, there is a deformity and want: when a man uſeth other graces, and not temperance; ſuppoſe a man will do any thing, but when he is to ſuffer, he will baulk the way becauſe of the Croſs, he is loath to ſuffer, he wants patience: here is a thing wherein his weakneſs is ſeen; therefore be ſtrong, that is, in every thing, in the practice of all the graces we receive, that they may have their perfect work.

*Uſe.* To put forth the ſtrength we have.

Well, the uſe of this in a word is, To put us in mind of our duty, and to quicken us, that we may all remember what perſon we ſuſtain, what we have to do, for what

end we come into the world, and to do it: for that which the Apoſtle ſaith here to *Timothy*, we have all need to have it repeated to us, and to be put in mind of it upon every occaſion. Now *be ſtrong* to do this, and this; for all the actions of a mans life are divided into theſe two main heads: Either they are ſuch actions as are beſtowed in gathering ſtrength; as when we pray, & keep the Sabbaoth, and read and are occupied in holy duties, now our buſineſs is to gather ſtrength. But now there are other actions that ſtand in converſe, in doing the buſineſs and works of our calling; when we are to grapple with troubles and temptations, when we fall upon change of our eſtate, &c. theſe are times of ſpending and not of gathering, theſe are times to uſe ſtrength: now we muſt be as careſull to uſe our ſtrength as to gather it, we muſt be as careful to ſtir up our ſtrength, as the Apoſtle ſaith to *Timothy*, *Thou my Son be ſtrong in the Lord*, we muſt ſtir up our ſtrength. I ſay, we have need to be called upon, for you muſt not think that the Lord doth all. It is true, he puts life in us, but when we have life once, then we may move and ſtir our ſelves: he kindles the ſacrifice from heaven at firſt, but when the ſacrifice is kindled, when you have got fire, you muſt keep it alive, and blow it up, and put fuel to it. Therefore *Jude* 20. build up, *Edifie your ſelves*. It is true, the Lord firſt layes the foundation: he firſt layes us upon the corner ſtone, he begins the building, but when it is begun, we muſt not think that it belongs onely to the Miniſter to build us up, or to the Lord to build us up, but we muſt edifie our ſelves: that is, we muſt ſtill be adding to the building, now one ſtone, and then another: ſo we have the building of grace going up in our hearts, this ſhould ſtir us up to uſe our ſtrength.

Actions of men of two ſorts.

Jude 20.

And this is a matter of ſpecial moment, the rather becauſe all the graces we have otherwiſe are flitting habits in the ſoul. Some things we have that are altogether for uſe; as money, it is all for uſe; if a man uſe it not, he were

were as good not to have it. And phyſick, if a man have the beſt receipts and cordials, if he uſe them not, he were as good not to have them: and ſo skill in a Trade, if a man do not uſe it, he were as good not to have it. Of this nature is grace, all the end of grace is for uſe: the end of every habit is for action, as we know not the Tree but by the fruit. Now conſider, if the end of all the ſtrength and grace we have be but for action, that it may be ſtirred up, Then you ſhould not onely buſie your ſelves in gathering ſtrength, but let half your thoughts at leaſt be occupied in conſidering, how ſhall I ſpend this ſtrength, & uſe theſe graces? To be on the thriving hand is good, or elſe thou wilt have no ſtrength to ſpend; yet that is the ſpecial thing. The rather becauſe it is a general fault among us, it is an old complaint; we learn more for knowledge and diſpute, then for living. That is, when you come to hear, you are glad of notions, and there is delight in them, and perhaps we add to our knowledge, and perhaps ſome habitual ſtrength too we add to that we had before: but you muſt learn to live; he that hath knowledge muſt learn to bring it into practice, eſpecially you that are able to do it. Some cannot pray, but you that can pray, converſe profitably, ſtir up your own hearts to it when you are in company.

You neglect this, and live as if you had not ſuch grace wrought in you, as if you were not regenerate, as if you had not *taſted* of the *powers of the world to come.* I ſay it is a ſhame for you, therefore your buſineſs is now to ſtir up your ſelves to this. And to help you in that, I will briefly name to you ſome helps.

Helps to exerciſe ſpiritual ſtrength.

You muſt know that there is an eſſential power, whereby a man is ſtrong and able, if he will put his ſtrength to it, to do of himſelf. And beſides this, there is a certain energy, an ability preſent, as of body or mind, ready at every turn to do holy actions. Therefore if you ask how you ſhall do this; how you ſhall bring this habitual

1. *Exerciſe.*

bitual power to this readineſs and nimbleneſs? I ſay exerciſe your ſelves to godlineſs. Uſe makes perfect in other things: ſo in this, the more a man accuſtoms himſelf, the more his ſoul is ready to do every good action. As the hand gets a habit to play on the Lute, or in writing, or other things that are done with the hand, by often applying it ſelf to the work: ſo the ſoul when it often applies it ſelf to ſuch actions, it turns it ſelf into it, it gets readineſs and nimbleneſs. Therefore be ready to do it upon all occaſions with facility and delight, upon all ſudden opportunities; It faſhions a man, as it is ſaid 2 Tim. 2, 21. 2 *Tim.* 2. 21. as a *veſſel prepared to every good work.* The meaning is this, that even as you ſee a veſſel is fitted for ſuch a turn, as a ſpoon, or a ſalt, or a cup, &c. as there are variety of veſſels, ſo they are fitted for ſuch a turn or uſe: ſo a Chriſtian ſhould be a veſſel fitted *for good works.* Now this veſſel is not fitted on the ſudden, but is moulded every day more and more, and is brought to a better, and better faſhion, and as it is faſhioned more, ſo it is readier to its proper work.

Now it is this ſuiting and applying your ſelves to good works, that makes you ready. If a veſſel be not fit for the turn, it will not do the buſineſs ſo readily; there is an impediment in it: ſo it is with the mind, when it is not accuſtomed. Every action you do, helps to mould the ſoul more, and makes it a veſſel fit for the Lord, and for every good work.

2. Removing of impediments.

Beſides this, as there muſt be a moulding of the heart, and fitting it for exerciſe, ſo there muſt be a removing of impediments that hinder. Therefore we ſee in that place, 2 *Tim.* 2. 21. *If any man purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified, and meet for the Maſters uſe, and prepared to every good work.* There is a certain ruſtineſs that cleaves to the wheels of the ſoul, that it moves not nimbly and readily in the doing the works we are called to do, this ruſt muſt be rubbed off. There be impediments of divers ſorts: worldly-mindedneſs is a great.

great impediment and hindrance. And ſo cares, and pleaſures, and luſts, thoſe that are called thorns, that hinder growth: all theſe impediments, this uncircumciſion of heart, theſe hinder from working, and theſe muſt be removed before we can be ready to do it.

We ſee in *Pſal.* 51. ſaith *David* there, *Lord deliver me from blood guiltineſs*; this ſin that I have committed, *and my tongue ſhall ſing joyfully of thy righteouſneſs: open my lips, and my mouth ſhall ſhew forth thy praiſe.* The meaning is this, *David* found that that was the ſin wherewith his ſoul was hindred, that it made him unfit; ſo that though there were a fountain of grace in his heart, yet it was not able to flow forth, but was ſtopped up (as it were;) therfore he prayes to God to open his mouth. How ſhould it be opened? by removing that ſin, by taken away that indiſpoſition which that ſin had brought on his mind. Pſal. 51.

As we ſee a fountain may be ſtopped up with mud, or dirt, or ſtones, or any thing, remove theſe, and the fountain is open, and when it is open, it is ready to flow out. So then there muſt be a removing the impediments: let every man ſee what it is that hinders him, when there is a fountain of grace, when it flows not out readily. If a man be not ready to *good works*, there is ſome impediment that muſt be removed.

But that is not enough to uſe our ſelves, and faſhion our hearts to them, and to remove the impediments; But thirdly, there is a work of the Holy Ghoſt he muſt act, and ſtir us up: there is a certain work of the Spirit that muſt help us upon all occaſions. For even as you ſee in Trees; there may be ſap enough in a Tree, yet till the Spring-time come, till the heat of the Sun come, till moyſture come, that ſap is not drawn up to the branches, and ſo long it brings not forth fruit nor leaves. So a man may have much grace in his heart, much habitual grace; but unleſs this be brought forth more immediately to act, there is no fruit brought forth. Now what is it that brings it near the branches? Why, that which makes

3. To beg the Holy Ghoſt to help us.

*Simile.*

the ſpring-time of good actions, and fills a man with the fruits of righteouſneſs, it is the holy Ghoſt that is the moyſture, and the Sun, and the rain that moyſtens and quickens us. There muſt be a certain action of the ſpirit I ſay, to help us to do every good work; we muſt ſeek to the Lord for this: Lord I have ſuch a buſineſs to do, I confeſs I am unapt and indiſpoſed to it, I beſeech thee help to quicken me by thy ſpirit.

4. Prayer and communion of Saints.

But further there are certain duties that more immediately fit and prepare us, that is, the communion of Saints, that whets, and warms us, and ſtirs up the grace of God in us. So likewiſe prayer: be much in prayer, and in the communion of Saints, and that will make a man ſtrong, it will make him ready to uſe his ſtrength, and the grace he hath. But I haſten.

5. To ſeek the things that are Jeſus Chriſts.

The main thing that I have to commend to you to ſtir you up to uſe your ſtrength to do the Lords work, and to uſe the grace you have upon all occaſions for his advantage, it is this conſideration, to deny your ſelves, and to ſeek the things of Jeſus Chriſt; that is the laſt thing I will pitch on: for that is all in all. What is the reaſon that a man uſeth not the ſtrength he hath? becauſe he ſeeks his own things, and not the things of Jeſus Chriſt. If the heart were brought to this to deny it ſelf, and to neglect its own things, and to ſeek the things that are Jeſus Chriſts, he would be ready then to ſtir up his ſtength; he would be ready then to run, and to go to do any ſervice to the Lord. You have that in *Phillip.* 2. *I have no man like minded that will faithfully care for your things, for every man ſeeks his own, and not the things that are Jeſus Chriſts.* Now to heal that diſeaſe in your ſelves, to bring your hearts to a quite contrary temper, not to ſeek your own things but the things that are Chriſts, labor to have this wrought on your hearts, and that is it that will moſt immediately prepare you, and inable you to uſe your ſtrength for the Lord upon all occaſions.

*Phillip.* 2.

*Queſt.* You will ſay, how ſhall we do this?

Conſider,

Consider that there is a necessity lies upoh you to do it. *Answ.*

And if there did not a necessity lie on you, yet it were best for you to do it.

And if it were not best for thee, yet Christ hath deserved it at thy hands, he is worthy of it that thou shouldest not seek thy own things, but the things of Jesus Christ. These things we will a little inlarge, and so end.

*First*, I say there is a necessity lies on thee to do it. It is true, if thou wert thy own master, if a man were *sui juris*, he might do with himself what he would; he might seek his own things: but if thou be none of thine own, if thou have hired thy self to Christ, if thou have sold thy self to him, thou art his; and if thou be his, there is a necessity lies on thee now to seek his things, and not thine own. A woman, while shee is a maid or a widow, shee may dispose of her self as shee will, shee may seek her own things, and stand upon her own bottom: but when she is married once she must please her husband, and be obedient to him. I say when thou art Christs once (for I speak to those that profess themselves to be his; those that have strength, and need nothing but to stir it up) other men may do what they will, as it is said, *when there was no King in Israel every man did what was good in his own eyes.* But when thou hast put thy self under his yoak, and accepted him for thy King, thou must live by the laws of his Kingdom, and be subject to thy Prince. When thou hast taken Christ for thy King, (as every man hath that is once entred into Covenant with him) I say there is a necessity lies upon thee. Christ saith plainly to thee; he saith to every man if thou wilt be mine, I will tell thee before what thou shalt do, *thou must deny thy self, and take up thy cross and follow me.* Choose whether thou wilt enter into my service, and make the match or no, but if thou wilt be my disciple, this thou must do: so when thou art once his disciple thou art bound to it, thou art not now left to thy Liberty.

1. There is a necessity so to do.

And

And besides if there were not this necessity put upon thee, yet *secondly* it is best for thee, and indeed that is that which moves every one of us. It is best for thee not to seek thine own, The reason why men seek their own is because they think it best. I say it is best for thee not to seek thine own. For you know there are two wayes for a man to provide for himself; one is by looking immediately to himself, and seeking the things that belong to his profit, and credit, and pleasure. The other is by neglecting himself, and by serving the Lord, and committing it to him. Now consider which is the most compendious way to a mans happiness. I say it is the next way, the best policie for a man to provide for himself, even out of self-love, it is for him not to seek his own things but the things that are Christs. For there are but two wayes for a man to do good to himself. The one is direct, when his end is to do good to himself, that is his object, he goes about without any more ado; The other is when he doth it by way of reflexion, that is when he serves God and men faithfully, and leaves it to him to serve him. This is the best way for a man to look to himself to serve God, not to seek his own things but the things that are Christs, why? because he cannot do as much for himself as Christ can.

Think in all the needs thou hast, how little thou canst do for thy self. When thou art sick, thou canst not heal thy self: when thou art at the point of death, thou canst not deliver thy self. When thou hast business to do, thou canst not bring thine enterprizes to passe. When thou art in a doubtful case, thou knowest not how to advise thy self. God is onely wise. Go through all the business thou hast need of; God onely is able to do it.

Besides, if thou go to seek happiness in thy self, if thou seek thy own things, know that thou seekest that which is not to be had there; that is the way to undo thy self: because it is not in the nature of the creature; the happiness of the creature stands not in its own compass, but in

another without it ſelf: therefore if thou ſeek happineſs in thy ſelf thou art undone by it. As if a glaſs be left to it ſelf, and be not held up, it falls, and breaks in pieces. That is the nature of every creature, if it go about to ſtand on its own bottom, it is the way to break it aſſunder, to undo it.

Beſides, conſider what an unreaſonable thing it is, thou mayeſt not ſeek thy ſelf. It is true God may ſeek himſelf, and his own end; he is the utmoſt cauſe, there is none before him; there is no end beyond him, he may therefore do all for his own end, for his own glory, he may ſeek his own things. But thou art a creature, and every creature ſtands in ſubordination to ſomewhat above it: therefore thy happineſs is in ſeeking anothers end; if thou ſeek thy own end, thou turneſt the courſe of nature; therefore thou art bound to do it.

Again, when thou ſeekeſt thy ſelf and thine own things, what doſt thou pleaſe? Thy fleſh, thy diſeaſe, thou giveſt it that it calls for, that will deſtroy thee. He that hearkeneth to and gratifies his diſeaſe, ſtrengthens his diſeaſe and kills himſelf. So, when a man hearkens to himſelf, to his own luſts and deſires that the fleſh requires of him, (for whatſoever is contrary to this grace here, is but the fleſh, that the more thou hearkeneſt to, thou ſtrengtheneſt that which will be thy deſtruction; becauſe thou doſt not withdraw from it that fuel that it deſires: Therefore it is beſt for thee in all reſpects, not to ſeek thy own things but the things of Chriſt.

But beſides this neceſſity that lies upon thee if thou be his; and that it is beſt for thee. Then conſider if he do not deſerve it at thy hands, if it were not beſt for thee, is not he worthy? Conſider that in 1 *Cor.* 1. The Apoſtle tells them of diviſions among them, *ſome were of Paul and ſome of Apollo, &c.* ſaith the Apoſtle, *Was Paul crucified for you?* As if he had ſaid, you muſt conſider that Chriſt is he that hath deſerved all at your hands, and will you tie your ſelves to *Paul*, or *Apollo*, and not conſider what

3. Chriſt hath deſerved it.

1 Cor. 1.

the Lord hath done? hath not he been crucified for you? And what is it to be crucified for you? Is it a small thing to suffer death? to have his body broken? I, but that was the least thing in it, to have his soul poured out for your transgressions; that is with grief and anguish of heart, as he expresseth it himself, *My soul is heavie to the death.* And he made it good, it fell out so, it was effected: in the cold night when *Peter* crept to the fire, he sweat water and blood. I say consider that Christ was crucified; and what it is to be crucified: But this was but little to that conflict on the Crosse, that brought forth those words, *My God, My God, why hast thou forsaken me?* I say consider that expression, *Was Paul crucified for you?* Consider what it was to be crucified, and if it were not best for thee, yet Christ deserves it.

Consider besides, hath not he done as much for thee? he requires that thou shouldst not seek thy own things, but the things that are Christs, he hath not sought his own things, but denyed himself for thee. He might have enjoyed happiness and glory with his father for ever: but he denyed himself, and was willing to part with his glory and riches, 2 *Cor.* 8. *He that was rich became poor for our sakes, that we through him might be made rich.* He was willing to part with every thing, to part with his glory, and endure shame; to part with his life, and subject himself to the cursed death of the Cross. He requires no more of thee then he hath done for thee; and is not he worthy, and deserves at thy hands that thou shouldest serve him upon all occasions, and stir up thy grace, that thou shouldest not let it lie sleeping, sometimes out of negligence, sometimes of purpose to serve thy self.

2 *Cor.* 8.

Besides, consider what he hath done for thee, and see if he have not deservedit? When thou wert subject to death, he hath taken thee out of the jawes of death, and hath given thee life: when thou wert loathsom, he washed thee, and put beauty upon thee, when thou wert a bond-

slave

ſlave he made thee a King,&c. And not onely theſe ſtanding favours, but conſider that every day he gives thee meat, and drink, and cloathes, is it not he that takes the care of thee? Conſider what thou art that he doth this for; art thou not in thy ſelf, and every man a more vile wretch then the duſt thou treadeſt on? a vile, condemned perſon, a lump and heap of ſin and miſery? Now that the Lord ſhould reſpect ſuch a creature as this, to be crucified for him, to deny himſelf, to lay aſide his glory, to do ſo much for him when he ſtood in ſuch a condition.

Beſides all this, he hath done it out of love, as the Apoſtle expreſſeth it, *he loved me, and gave himſelf for me.* Gal. 2.20. Love begets love, as fire begets fire, and makes a man ready to do any thing: If a man conſider that Jeſus Chriſt abounded in love, there is no creature in the world that ever loved another ſo much as Chriſt loves his Church. He loved thee with all impediments, he loved thee though thou didſt forget him, and recompence him evil for good, and diſhonouredſt him again and again, yet his love continued the ſame to thee. Thou feeſt by experience he abounds in love to thee; he hath all the properties of love, he is not eaſily provoked, he is long ſuffering, he is bountiful; he takes a ſmall thing in good part. Let all this work on thy heart, and ſay Chriſt is worthy, he deſerves it: And beſides all this, if thou ſtir up thy ſtrength, and put it forth with loſs to thy ſelf for his ſake, to his uſe, conſider, he regards it, and looks on all thy works and ſufferings, *Rev.* 2. *I know thy works* Rev. 2. *and thy ſufferings*, that is, I know every thing that thou doeſt for my ſake, I take notice of every thing thou ſuffreſt for my ſake. So that every man is to take this into conſideration, to put him on to do this, that the Lord ſits in heaven, and conſiders what coſt thou art at for his ſake upon any occaſion, what pains thou takeſt in matters that concerns him, what ſolicitude is in thy heart for

him: what thoughts thou beſtoweſt in any buſineſs of his to bring it to paſs; this he obſerves. Remember, he conſiders what advantages thou depriveſt thy ſelf of in thy eſtate, or otherwiſe, to do his work; he conſiders what friends thou loſeſt to keep cloſe to him, what advancement and preferment thou parteſt with for his ſervice. I ſay there ſhall none of theſe be loſt, not a *cup of cold water*, that is, not the leaſt of theſe actions; there is not one, but it is upon Gods ſcore, he reckons it among his debts that he will be ſure to pay. All this ſhall further thy account, all this is ſeed ſown to the Spirit, all theſe good works ſhall lie at thy door to do thee good one time or other.

Now add to all this, the conſideration of thy engagement how thou art tied. I would ask any man (for I ſpeak to thoſe that are in Covenant; to thoſe that have ſtrength in them.) Our duty is now to exhort you to ſtir up your ſtrength, and to uſe it in difficult caſes for Chriſts advantage, I ſay conſider what thou haſt done, thou haſt given thy ſelf to Chriſt, and if thou haſt given thy ſelf, doth it not follow that with thy ſelf thou haſt given all things? As Chriſt when he gives himſelf to us, he gives all with himſelf, *My well beloved is mine, and I am his.* This is true on both ſides; ſo I ſay whatſoever is Chriſts is ours, and accordingly whatſoever is ours ſhould be his. So I muſt think with my ſelf, is it ſo great a thing for me to part with my wealth and liberty for Chriſts ſake, or with life, and all? all this is none of mine. A Wife, when ſhe is married, nothing is hers, all is her husbands; the Lord that I beſtow it upon, it is all his, I muſt not think it a great matter that is ſpent for his advantage: There is that agreement between us, ſo much we profeſs, when we are *baptized in his name.* You ſee that is added in that place, 1 *Cor.* 1. *Were you baptized in the name of Paul?* as if he ſhould ſay, what do you adhere to theſe men? Chriſt was crucified, and not *Paul*; ſo you were bap-

baptized in the Name of Christ. The meaning is this, That a man when he is baptized (as you know it was at mens conversion then) he enters a Covenant in Baptism, and binds himself to him in whose Name he is baptized, that is, he then gives himself to him, and all that is his; that is, to be baptized in his name. As in Circumcision, they were bound to keep the whole Law: so when a man is baptized into Christ, he is bound to seek the things of Jesus Christ, and not his own any longer, he is tied to it, he hath made a vow to do it. Consider this, and see if there be not reason that thou shouldest deny thy self? What if it be a difficult case? what if it cost thee somewhat? what if it cost thee thy own pains, that thy own business lye still? what if it cost thee much money, that thou lose in thy Estate? what if it cost thee friends? what if it cost thee imprisonment, or whatsoever? yet consider, if thou have not reason to stir up thy strength for Christs advantage, to do him much service. Let it not lie there, and say, such a thing should be done, and it were well done of him that can put himself forward to it: but thou must do it thy self, thou art his Disciple, thou art tied to it: for when a man is married to Chiist, he must resolve it the best way to give himself to please his Husband. Is it not the best way? shall not a man provide best for himself by seeking the things of Christ and not his own?

Lastly, hath not Christ deserved it at thy hands? is he not worthy? *Mat.* 10. 33. you have that expression, *He that forsakes not father and mother, is not worthy of me.* As if he should say, when you come to me I require this, that you forsake your selves, and hate father and mother if need be, that you do not love father, or son, or mother, but let all go. If you say, this is a hard condition, I will put you to this, saith the Lord; have not I done as much for you, besides that which I will do? will not Heaven pay for all? will not I give you an hundred fold for the present? have not I been crucified for you? he that Mat. 10. 33.

will not do this, he is *not worthy of me*, as if he should say, I am worth more then that. So, if a man say it is a hard task, that he should not seek his own things, but stir up his strength with any loss to himself for the advantage of Christ; is not the Lord worthy of more? and thou art unworthy of any interest in Christ, if thou think him not worthy of this; he that hates not son and daughter, that neglects not that natural love to them for me, is not worthy of me.

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Godliness

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# GODLINESS OUR GLORY.

2 *Tim.* 3. 5.

***Having a form of Godlineſs, but denying the power thereof; from ſuch turn away.***

THis duty which is commended to us in theſe words will well fall in with our general ſcope; which we have told you was to ſhew you

*Firſt*, What we are out of Chriſt.

*Secondly*, What we have by him, and how we are ingrafted into him.

And *thirdly*, What we are to do for him.

Now we have told you that you are to labor for faith, and love, and good works, which we have already finiſhed.

But men are apt to have a form, a ſhew, and appearance of all this, whenas they have not the life and power.

There-

Therefore that you may not be deceived, we have thought good to add this to all the reſt, take heed how you content your ſelves in having a form of godlineſſe onely, without the power of it.

The Apoſtle in this place as you may ſee intends to deſcribe the diſeaſes of the latter times, which are the times into which we are fallen. And you may ſee in the former part of the Chapter how many the diſeaſes of the ſoul are: ſo that the diſeaſes of the body, as many as they are, do hardly exceed the diſeaſes of the inward man. He tells them that in *the latter times there ſhould be men that ſhould be lovers of themſelves, coveteous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy without natural affection, truce breakers, falſe accuſars, incontinent, fierce, deſpiſers of thoſe that are good, Traytors, heady, high minded, lovers of pleaſures more then lovers of God.* And then he puts this as the laſt of all, *having a form of godlineſs, but denying the power thereof.*

There is ſomething in that why he puts it down laſt: for when men hear themſelves accuſed of all thoſe things formerly named by the Apoſtle, perhaps they will be ready to anſwer, We hope we are not ſo bad, I hope we ſerve God, I hope we are worſhippers of God as well as others, I hope we are not Athieſts. Saith the Apoſtle, deceive not your ſelves in that. I deny not ſaith he, but that notwithſtanding all theſe diſeaſes which are all mortal diſeaſes, you may yet have a form of godlineſſe, but it is ſuch a form as is diſjoyned from the power of it: therefore even that he puts among the reſt, *having a form of godlineſſe, but denying the power thereof.*

It is true, this form is good, his meaning is not to reject that; for whereſoever there is the power of godlineſs there is alſo the form; that you muſt take for granted, it is impoſſible that they ſhould be disjoyned. Whereſoever there is true gold, there will be a yellowneſſe, there will be all the qualities of gold: though many times you have counterfeit pieces, that carry the colour having not the

true

true qualities of the mettal. So here the Apoſtles intent is not to reject the form: but all the ſcope of the Apoſtle, and the main matter which he drives at is, that men ſhould not have the form without the power, and life, *having a form of godlineſs, but have denyed the power thereof.*

The *firſt* point that we will commend to you out of theſe words (for you ſee they need not much explication, they are very plain) it is this, (before we come to that which is the main) that

*It is Godlineſs which is required by God, and that is onely acceptable to him.*

*Doct.* Godlineſs onely required, and accepted of God.

You ſee that lieth in the front of the text, and firſt offereth it ſelf to our view. For when the queſtion is about the form, and the power of godlineſs, it muſt needs be taken for granted, that godlineſs is a thing required by God of every man. The very light of nature will teach a man ſo much that, there muſt be godlineſs. Now when we come to conſider what this godlineſs is, then there comes in a ſecond conſideration, not a *form* of it, but the *power*. So we will begin with that firſt, that *godlineſs is here required of every man.* It is godlineſs which is not in the form but in the power.

So then here, *firſt* of all we muſt conſider, that nature is not enough but there muſt be godlineſs. Nature is not enough, that is, natural vertues, for God hath cauſed, nature to bring forth many excellent vertues which are the common gifts of the holy Ghoſt, as they are called. For there is a natural patience, a natural weakneſs, a natural temperance. Some men by nature are more ſober, more temperate, more abſtenious from inordinate and looſe courſes: but it is not this that will be accepted with God. It is true indeed theſe, are very beautiful, and aimable in their kind, conſidered in their own ſphear. As you know the flower that the graſs beareth hath a beauty in it, and all natural vertues, are like the *flower of the graſs*; that is, nature is but fleſh, and this fleſh hath a flower growing upon it, and that flower hath a beauty

1. Nature is not enough.

and excellency in it, yea it is a flower of Gods own making: but yet God doth not accept this as a thing wherein he delighteth: becauſe theſe natural vertues they neither come from him, that is, not from his ſanctifying ſpirit; neither do they look to him, and therefore it muſt be godlineſs and not nature.

2. Nor moral vertues.

*Secondly*, It muſt be godlineſs, and not moral vertues, for that goeth a ſtep beyond nature; natural vertues are bred and born with us: but moral vertues are ſomething more: for they are begotten, or acquired in us, by practiſe and education, and the engraving of the moral Law concurring together. And theſe have an excellency much beyond natural vertues, and they are very fair in the eyes of men; but *abhominable in the ſight of God*: becauſe theſe moral vertues have no reſpect to him, therefore the Lord hath no reſpect to them. Wherefore I ſay, as it muſt be godlineſs, and not nature; ſo it muſt be godlineſs, and not moral vertues,

3. Not actions of outward worſhip.

But yet you muſt go one ſtep further, it muſt be godlineſs; and not onely the actions of Religion and worſhip which may be exhibited and offered to God, and yet may proceed from ſelf-love, and may tend to a mans ſelf, as making himſelf the utmoſt end of it. For you muſt know that a man may go far in the duties of godlineſs, and in the outward actions of Religion; and yet I ſay all that he doth may proceed from ſelf-love, and he may make himſelf the utmoſt end of all. That is, when a man conſiders that God is the governor of the world, that he alone hath the keyes of hell, and of death, the power of ſalvation and damnation, and of all good and evil in this life, which are but degrees and ſtairs which lead to thoſe two ends hereafter. A man when he conſiders this, may out of the ſtrength of natural wiſdom, do much for God, and to God, and yet for all this, not have this true godlineſs here required.

For even as a man may be very obſequious to another, and very obſervant of him, upon whom he depends,

from

from whom he looks for ſome good thing, or in whoſe power it is to do him miſchief, and hurt. So when a man looks upon God as the great governour of the world, who is able to do him good or hurt; he may do many duties of his ſervice and worſhip, he may be exact in the performance of many things, and yet for all this not make God his utmoſt end: but uſeth him onely as a bridge to carry him over to his own end, which I ſay a man may naturally do. Therefore godlineſs is none of theſe three; not natural vertues, not moral vertues; no nor a great degree of the actions of Religion, which a man may perform, and yet not be truly godly. I ſay it is none of theſe, for in all theſe, the creature may be turned upon his own hinges; it may be moved out of its own principle, it may look to it ſelf in all theſe; and ſee an excellencie, and happineſs in it ſelf, within its own compaſs, within its own circle.

Whereas true godlineſs, empties a man of himſelf, and teacheth him to ſeek God, and to magnifie him in all things, to look at him in all things. For you muſt know that godlineſs is a grace, not begotten by nature, nor acquired by practiſe, but infuſed by God which doth habituate the ſoul, and all the faculties of it to turn to and fro, as the will of God ſhall direct it, and that for his ſake. And it doth it after this manner. Godlineſs what.

*Firſt*, it takes a man off from his own bottom, and makes a man ſee that there is nothing in himſelf. *Again*, it pitcheth a man upon a higher end then nature can reach unto. And when it hath done theſe two, the *third* will eaſily follow, it makes a man follow God, and ſeek God in all things, for you muſt know that ſo long as a man depends upon himſelf, ſo long as he is bottomed upon himſelf, ſo long as he ſeeks his happineſs within himſelf, ſo long he will look to himſelf, and no further. Therefore for a man to look to God altogether, he muſt firſt be taken off from himſelf, and he muſt be pitched upon God.

So that godlineſſe hath another *Alpha* and *Omega* then either nature or moral vertues have. It hath a higher well-head then nature, and conſequently, it looks higher, and runs higher then nature with all its ſtrength. After this manner doth godlineſs teach a man to look to God, and to follow God in all things. It is the nature of every man living to look to himſelf, and that conſtantly, till he find ſomething better then himſelf to reſt upon. Now godlineſs enlighteneth a man, and teacheth him to know, that his good is contained in God, more then in himſelf, therefore he is willing, no longer to depend upon himſelf, and to ſeek himſelf, and to place his happineſs upon himſelf, but in God. And then he is reſolved to follow God in all things.

This is the property of godlineſs; this is a godly man. As we uſe to ſay in our common ſpeech that, ſuch a man is a *Lutheran*, becauſe he followes *Luther* in all things: ſo ſuch a man is an *Ariſtotilian*, becauſe he followes *Ariſtotle*: ſuch a man followes his Prince, or ſuch a great man, and therefore ſo we term him by ſuch a name: ſo I ſay, he is a godly man that looks to God in all things, that reſolves to follow him, to ſet him up, to magnifie him, that goes by the rule that he hath appointed, he is properly a godly man. Therefore the word here uſed will help in us the deſcribing of godlineſs.

The word tranſlated *godlineſs*, in the Original, ſignifieth to honor, or to worſhip, or to prize, or to eſteem much. So that a godly man is he that prizeth God much, or eſteemeth him much, that extols him, and magnifieth him in his apprehenſion. This therefore in a word is to be a godly man, to exalt God as God in his heart. There are *two* things in that.

You muſt do it in your *hearts*, otherwiſe the Lord regards it not. It is true, men give him generally an outward worſhip onely, but doth he look to that? doth he regard your preſenting your ſelves before him in the congregation? It is good that it ſhould be ſo; but is it

that

that which he chiefly regards? No; it is the inward reverence of the heart that he looks unto.

And again, you muſt *Exalt* him as God in your hearts. You will ſay, What is that? It conſiſts in theſe *Two* things. To exalt God what.

*First*, He that will do that, muſt be utterly emptied of himſelf; that is, he muſt ſee no beauty, nor excellency, nor goodneſs in himſelf, he muſt make nothing of himſelf, think of himſelf as a man not worth the looking after. And not ſo onely, but he muſt ſee alſo an emptineſſe of all power and ability to help himſelf. And this doth not bring the creature upon his knees onely, but it layes him flat upon the ground with his face in the duſt, and viles him in his own eyes.

When a man ſhall ſee that he is not able to ſuſtain himſelf, together with the ſight of the worthleſsneſs that is in him, not having any thing to move another to do it. I ſay this is one thing, wherein this exalting of God conſiſteth. When a man ſeeth neither any beauty, or excellency in himſelf, nor any power or ability to help himſelf, nothing to deſerve help nor ability to afford himſelf any help. But this is for the firſt thing, wherein the exalting of God as God doth conſiſt.

There is a *ſecond* thing, and that is to ſee (on the other ſide) all fulneſſe in God, to ſee in him all excellency and beauty, and all goodneſſe, and all power and ſtrength, and out of that to magnifie him, to extoll him in your hearts, to ſet him high as he is God, to love him above all. In a word, to look upon him as being *all in all things*, to anſwer our being nothing in every thing. Theſe two muſt concur together to make up godlineſſe, to enable us to exalt God as God in our hearts, to be fully convinced that there is nothing but emptineſſe in our ſelves, and withall to ſee all fulneſs in God; for ſo long as a man ſees any thing in himſelf, ſo long as he thinks that there is either excellency in himſelf, or ſtrength and power in him, ſo long he will lean upon himſelf, and truſt himſelf,

and proportionably, he will draw his heart from the Lord. And again on the other ſide, in what meaſure a man ſees an emptineſs in himſelf, and a fulneſſe in God, in that meaſure he will withdraw his heart from himſelf, and every creature, and pitch it upon the Lord. By this time then you ſee what this godlineſs is which is here commended to us.

And now I have declared to you what it is, to win your hearts to a more full aſſent to this, that nothing but godlineſs is accepted; we will ſhew you ſome reaſons for it: For a man will ask this. What is the reaſon that God delights not in nature, or natural vertues, or in moral habits? Why doth he not delight in theſe? Why will he accept of nothing but godlineſs?

*Reaſ.* 1. Godlineſs onely is like to God.

*Firſt*, there is this reaſon for it, becauſe the Lord loves nothing but that which is like himſelf; as indeed no man doth, nor no creature. No man loves any thing but that which hath a likeneſs, a conſimilitude with ſomething within himſelf. For all love you know comes from ſimilitude, all delight comes from likeneſs.

Therefore the things that have no ſimilitude with us, we neither love nor delight in them. Now therefore when God looks upon man, and ſees his own Image upon him; when he ſees that ſtamp upon a man, he loves it, and delights in it, for it is like himſelf. But now whatſoever is from nature, whatſoever is but moral vertues, it is but from the earth, and is earthly, it is but from the fleſh, and it is fleſhly. But that which is ſupernatural, that which is infuſed into us from God, that Image of his which is ſtamped upon us, is from Heaven, and is heavenly; it is from the Spirit, and it is ſpiritual. Now God that is a Spirit, and is holy, he loves that which is ſpiritual and holy, he loves his own Image whereſoever he finds it. Now godlineſs is onely heavenly; for all other beauties that ſeem ſo gaudy to us, are but from the earth, and are the beauty of the fleſh, therefore the Lord delights not in them: the Lord loves

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it not with the love of complacency, ſo as to be well pleaſed with it. That is one reaſon.

*Secondly*, the reaſon why the Lord doth love nothing but godlineſs, that he loveth none of the reſt, ſo as to delight in them: for there is a kind of love that he gives them, as you know our Saviour Chriſt looked on the young man in the Goſpel, and loved him: but I ſay he doth not delight in them, he loves them not with that ſpecial and peculiar love, becauſe all theſe ornaments they do but beautifie the creature in it ſelf. Now no creature may rejoyce in it ſelf, or boaſt in it ſelf, no creature may magnifie it ſelf, which it would do if it might find an excellency in it ſelf. Therefore the Lord will have the creature to find no excellency in it ſelf, and therefore he doth not magnifie theſe things, he ſets no price upon them. And the Lord would have the creature to know ſo much, he onely magnifies and eſteems that which draws the creature from it ſelf, makes the creature his; therefore he prizeth and eſteemeth onely the emptying graces. You ſhall ſee the Scripture doth not magnifie thoſe moral vertues that *Ariſtotle*, and *Plutarch*, and *Seneca*, and the reſt of thoſe Heathens magnified. For the ſcope of the Scripture looks another way, and magnifieth thoſe emptying graces moſt. As faith (for inſtance) which emptyeth the creature of it ſelf, and makes a man to ſee nothing in himſelf, not to truſt in himſelf, but teacheth a man to look for all from God, therefore the Scripture magnifieth faith, *O woman great is thy faith!* that is, this is the thing that onely makes thee amiable; this is it that makes me ſet a high price upon thee. And ſo in that ſpeech to the Centurion, *I have not found ſo great faith, no not in Iſrael.* It was that which ſet *Jacob* in that high eſteem with God, that which got him that title of honour to be called *Iſrael*, it was his faith. And why is it, but becauſe the Lord regards that onely in the creature which makes a man his, which draws a man nearer to him, and more out of himſelf? Now this godli-

lineſs doth; for it makes a man to ſee nothing in himſelf, but all in God, and therefore to follow God altogether, to ſeek God altogether.

Now all other ornaments, all natural and moral vertues do beautifie and adorn the creature within himſelf, they make a man to ſee ſomething within himſelf, now no creature is to do this; no not the creature when it was in the flower of all its bravery. When *Adam* and the Angels would begin to look on ſomething in themſelves, and forget God, and to think that they were ſome body, and would ſtand upon their own bottom, then they fell. For the creature of it ſelf is as a glaſs without a bottom, if you ſet it down it breaks, for it hath nothing to ſuſtain it, but as long as a man holds it in his hand, ſo long it is ſafe. Such a thing is every creature in it ſelf. Angels and men, they are without a bottom when the Lord doth not hold them in his own hand, when they will go about to ſtand of themſelves, they fall and break, and that was the cauſe of the fall of the Angels, and the fall of *Adam*, and of all of us in him, *viz.* ſelf-dependance.

*Simile.*

Our repairing again, the reſtoring of the creature, muſt be by learning to be altogether Gods, to magnifie God, to look to God, and to look to him altogether: for that is indeed onely prized and magnified by him. And this is the ſecond reaſon wherefore godlineſs is only accepted by God; becauſe it teacheth a man onely to mind him, to look to him, to draw near to him; it makes a man altogether his, and not his own.

*Reaſ.* 3. It gives God glory.

We will add one more, the Lord regards onely godlineſs and nothing elſe, becauſe it gives him all the glory. Now onely the Lord may ſeek his own glory, becauſe he hath no other end beyond himſelf. Every creature you know is made for a further end, and therefore is bound to ſeek ſomething above it ſelf, even as it ſtands ſubordinate to that. Every man is ſubordinate; a man

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in the Common-wealth muſt ſeek the good of that. Every man is ſubordinate to God, therefore he muſt ſeek the glory of God; for the ſubordination will ſo carry it. But now the Lord, he hath none above himſelf, therefore he may and doth ſeek his own glory; now nothing gives glory to God but godlineſs.

In 1 *Cor.* 11. *The man is the glory of God*, and the *woman is the glory of the man.* The meaning of it is this; look how the woman is the glory of the man, ſo is the man the glory of God, that is, a man muſt have nothing in himſelf, for then he would have ſome glory to himſelf, but he muſt be wholly the Lords, he muſt be wholly faſhioned and accommodated to him, (as the woman to the Husband) for then he is the Lords glory. Even as a picture, you know it hath nothing of it ſelf but all from the Painter, therefore the picture is the glory of the Painter, we uſe to phraſe it ſo, becauſe it hath all from him; we call it the glory of the Painter, becauſe it ſhews his glory. And ſo a woman hath all from the man, and ſhe ſhould ſeek to imitate him, becauſe ſhe is the glory of the man, ſhe is to have no power of her own. Therefore that is to be obſerved, which is ſaid, *ver.* 3. *that the head of every man is Chriſt, and the head of the woman is the man.* That is, Chriſt is the head of every man, as the man is the head of the woman. Now becauſe the man is the head of the woman, the woman is to have no power upon her head, that is, no enſign of power; this is to be ſubject to the man. After the ſame manner Chriſt is every mans head, that is, no man is to have any power of his own, he is to do nothing of himſelf, or for himſelf, but to do all for Chriſt, to be perfectly ſubject to him, even as the creature to the creature, even as the clay to the Potter; for Chriſt is the head of the man, and God ſaith, he is Chriſts head. That is, Chriſt as he was the Son of God, and the Mediator, he looked to God, and was altogether ſubject to him.

1 Cor. 11.

Ver. 3.

Therefore I ſay it is that the Lord looks at, nothing

but godlineſs, becauſe godlineſs giveth him glory, all the reſt giveth glory to the creature but not to the Lord. So much ſhall ſerve for the reaſons. We will come to make ſome uſe of it. You ſee now what godlineſs is, and the reaſons why the Lord accepts nothing but godlineſs, why nothing is pleaſing to him but godlineſs.

*Uſe.* To content your ſelves with nothing but godlineſs.

*First*, Then let us make this uſe of it, let us not content our ſelves then with any thing that nature hath wrought in us; let us not content our ſelves with moral vertues: let us not content our ſelves with common care of worſhiping of God, nor with all the outward actions and ſhewes of Religion onely, for all this is not acceptable to God, as you ſee: but let us labour for this which is called true Godlineſs; this is all in all. Therefore you ſhall find that the Apoſtle Saint *Peter*, 2 *Pet.* 1. he exhorts you to this that we are now about, Saith he *add to your faith vertue, to your vertue knowledge, to your knowledge temperance, to your temperance patience, and to your patience godlineſs.* Mark, what is his meaning in this? ſurely this, As if he ſhould ſay, when you here me ſpeak to you of patience, and temperance, &c. and that all theſe are goodly vertues, you muſt add godlineſs to all, or elſe they are nothing worth, the Lord will not regard them; that is, you muſt look to God in them all, there muſt be more then nature in you, you muſt reach at an higher end then nature can, and therefore content not your ſelves with any of theſe.

2 *Pet.* 1.

*Object.* But you will ſay, what do you caſt away nature and civility? are theſe nothing worth theſe moral vertues?

*Anſw.* No; my brethren this is not my meaning, they are of very much worth as we ſaid before, Jeſus Chriſt looked upon the young man and loved him. There was that in him which was truly aimable within its compaſs, and ſphéar. But it is one thing to be lovely to ſalvation, and another thing to be aimable in its own degree and kind. Therefore we do not ſay we caſt away theſe, they are very

very neceſſary, God hath placed them there himſelf: but as we have ſaid heretofore, Godlineſs doth make uſe of all theſe: theſe are like the ſtream, and the wind that muſt carry along the ſhip. If it were not for theſe natural powers and vertues, we ſhould not be able to do the duties of godlineſs. Onely this we ſay, there muſt be ſome what ſuperadded to it, that godlineſs muſt ſit at the ſtern, and turn the rudder, and rule the compaſs, and guide the ſcope of the ſhip to the right haven.

So that I ſay godlineſs doth not take away nature but addeth to it. As you know your riders of horſes; when a rider comes to a horſe full of mettle; he doth not take away that mettle, he doth not extinguiſh it, but he endeavours to improve it, in a right way, he faſhons it, and brings it under, and makes it of uſe for the rider. Even ſo Godlineſs, when it cometh to a man, if it find much mettle in a man, many excellent vertues which nature hath planted in him: many moral vertues which cuſtoms, and education hath edded to it: Godlineſs it caſts not away theſe, but orders them, and breakes them, and ſubdues them, and makes them ſerviceable to God, and man.

So doth the Phyſician when he comes to his patient, he doth not overthrow all the humours in the body, and extinguiſh them, but onely he corrects them, onely he adds to thoſe that are defective, and takes down thoſe that are exceſſive, and compoſeth, and helps them into a right frame. Even ſo doth godlineſs with nature, it compoſeth, and ordereth, and addeth to nature, it elevates nature, it puts a higher end upon it, it adds a ſpiritualneſs to it. As for example, nature hath made a man to love himſelf, to love his Children. It is natural affection that hath taught a man to grieve for that which is evil, and obnoxious to himſelf, when it is upon a man. Godlineſs now doth but make a right uſe of this. When nature hath digged a fountain of tears, godlineſs doth but turn the ſtream the right way. When nature hath put ſuch a principle in us as love, godlineſſe comes and teacheth us to

love this, and that for God, and from God.

Therefore our exhortation is, that you would but add godlineſs to all theſe. You will ſay, what is that? That is, learn to be emptied of your ſelves, to caſt away all theſe as St. *Paul* did, to reckon them as droſs and dung, that you may be found in Chriſt. As you muſt do this for juſtification, ſo you muſt do it in matter of ſanctification: for you muſt know this, that when Chriſt comes to dwell in a man, that man muſt no longer live to himſelf, and for himſelf, but to the Lord, and for the Lord. Now every man, the leſs he lives to himſelf, and in himſelf, the more he will live to Chriſt, and in Chriſt. Therefore I ſay, the thing we would exhort you to is this, that you would contend with your ſelves, and reaſon the matter ſeriouſly, why a man ſhould no more look to himſelf, but to God altogether. For a man is a reaſonable creature, and it is certain, that till a man ſee reaſon why he ſhould not look to himſelf, he will do it: but let him be perſwaded, it is beſt for me to look no more to my ſelf, to ſtand no more upon my own bottom, but it is ſafeſt for me to ſeek the Lord. I ſay this reaſoning with our ſelves, ſo as to be convinced of it, will bring us to ſerve God altogether.

For when you are come to this once, to ſee that it is onely God in whom all your happineſs is, you will no longer look to your ſelves. Therefore you muſt learn to conſider well of thoſe ſpeeches, *God is onely wiſe, and onely good, and onely excellent*; conſider well of them. We think that he is wiſe, that he is good, but not onely wiſe, and onely good, the more you do this, the more godly you grow; the more you are out of conceit with your ſelves, the more you grow into a high opinion of God, to ſet up him, the more the Lord dwells in your hearts: for you muſt know, there are degrees of Gods dwelling in a mans heart. As a veſſel, the more it is emptied of that which was in it, the more it admits of other liquor that is poured into it. As it is in a houſe, another man may

*Simile.*

dwell

dwell in it, but I may keep a room in it; but when there is no In-mate in the houſe, then a man is ſaid to dwell in it plentifully, to be altogether in it, to be the Lord of every room. So it is when God comes to dwell in the heart of a man; ſo far as a man bears rule in his own heart, & keeps poſſeſſion there himſelf, ſo much leſs is God there. And ſo much leſs as he is in himſelf, ſo much leſs as he rules in himſelf, ſo much more plentifully doth God dwell there, becauſe God rules moſt when a man doth ſubject himſelf to him altogether, that is, when he doth nothing but his work, when he conſiders what it is that the Lord would have him to do in every thing. When a man reſigns up himſelf to God, he reſigns up his affections and all, to be ruled and regulated according to his will, to act according to his pleaſure. When a man is to ſpeak any thing, he will be ſtill looking what warrant he hath from the Lord, and ſo when he is to do any thing.

Oh my Brethren, that we could do but this. As men when they ſerve great Kings and Princes, when they ſee that their making or marring depends upon them; whatſoever may diſpleaſe them, that they will curiouſly and carefully look to avoid, and what may pleaſe them, they will exactly obſerve. Is not the Lord, the great King of heaven and earth? ſhould we not look on him altogether? This is without exception, no man ſhall erre in this.

In following a man, a man may hurt himſelf, he may be led into by-wayes, that may turn to his diſadvantage; but in following God it is not ſo. Take the wiſeſt man that is, yet he is ſubject to ſome error, but the Lord he is righteous altogether, his wayes are perfect. Therefore if a man would take that reſolution to himſelf; Well, I will look upon my ſelf no more, nor to any creature, but I will deny my ſelf altogether, and look to God, and ſee what he will have me to do, whether I ſink or ſwim, whatſoever becomes of me: this is the

wiſeſt man, and the happieſt man; and this is the property of godlineſs. And as you do this the more, ſo the more you are godly men. And the root of all this is, when a man makes no account of himſelf, and ſees God in all: for a man will have a ground for what he doth.

And if you could bring your hearts to this, to ſee all your happineſs in God, and all your ſafety there, you would ſoon deny your ſelves in every thing elſe, and ſeek him altogether.

Application to the Sacrament.

And now onely we will add, by reaſon of the Sacrament which is to be adminiſtred. You that are now to receive, have occaſion eſpecially to make uſe of this; though it be a work that we have all to do, as at all other times, ſo eſpecially at this time. But you will ſay, what is this to the Sacrament? You muſt know what the Sacrament is, and then you ſhall ſee how cloſe this will come to it; Mark 16. we find theſe words, *He that believeth and is baptized ſhall be ſaved, he that will not believe ſhall be damned.* What is the meaning of that, *He that believeth and is baptized ſhall be ſaved?* The meaning is this, ſaith he, if you will believe in Jeſus Chriſt, if you will take him for your Lord and Husband; and if you will be baptized. What is Baptiſm? When you are baptized, you are baptized *in the Name of the Father, and of the Son, and of the Holy Ghoſt*, that is, you ſhall give up your ſelves to God altogether. You ſhall bear his Name, you ſhall be no more your own; for you are baptized into his Name, and you are called after his Name, as the Wife is called after the Name of her Husband; ſo you ſhall be called Chriſtians. Now when you take this Sacrament, you muſt do this really; for doth the Lord care for the title? no, but you muſt give over your ſelves to him really. So that when you are to be called by his Name, the meaning is, you muſt do it in the ſubſtance, you muſt give up your ſelves to his ſervice indeed. That is, you muſt do two things in the Sacrament. *Firſt*, you profeſs this to all the world, that whereas before you ſerved

Mark 16.

ved other gods, or ſerved your ſelves, now you profeſs to all the world that you are the ſervants of God. So that we ſay, when you come to receive the Sacrament, you not onely profeſs that you are Chriſtians, but you bind your ſelves to be ſo really. I ſay in the receiving of the Sacrament of the Lords Supper, there are theſe *two* things done.

*Firſt*, the Lord engageth himſelf to you, I will be your Maſter, I will be your General, I will be your Husband. And again, you engage your ſelves to him, that he ſhall be your Lord, and you his people, that he ſhall be your Maſter, your General, and you will be his ſervants and his followers. This is done every time you receive the Sacrament; the Lord renews his Covenant with you, it is done at your firſt coming in, at your firſt ingrafting into the Church by Baptiſm: but the Lords Covenant is renewed in this Sacrament: therefore that you may not forget it, he ſaith, *Take this is my body*; that is, take this as a ſign of it, that I have given my ſelf for you: and when you take it, it is a ſign that you give your ſelves up unto the Lord. So that think with your ſelves therefore, when you come to the Sacrament, you profeſs your ſelves to be Chriſtians, godly men, that is, men that will ſerve God, and ſerve Chriſt altogether. This Sacrament I ſay, it is but a renewing of the Covenant, for that is the end of it, it is but the celebrating of the nuptials anew. As ſometimes you know men will keep their marriage-day a Feſtival yearly. So we do in receiving the Sacrament of the Lords Supper; as *Jonathan* and *David*, they had made an oath together before, but they renewed it again and again, that they might be ſtrengthened and confirmed in one anothers love. So this is your worthy receiving of this Sacrament, to ſtrengthen your former Covenant with God. Therefore it is good when you are to receive, to think how much ſince the laſt time, your hearts are eſtranged from God; how much you have forgotten God. He is your Lord,

your

your Maſter, you muſt be his ſervants: therefore renew it now, and bring your hearts back again. This is indeed the very renewing of the Covenant, and a drawing near to God; and it giveth ſtrength unto you, and makes the union more firm; that is, the more that we are perſwaded that he is our Husband, and that we have married our ſelves to him, the greater is the ſtrength of affection. And you ſhall find it by experience, every grace is ſtrengthened and enlarged by this, and every ſin is abated, and mortified, and ſubdued; This is done in the eating of his fleſh, and the drinking of his blood. So that every Sacrament day a man renews his aſſurance, he reneweth his union with God in Chriſt: this is properly feeding upon Chriſt, you are ſtrengthened by it, your hearts are more eſtabliſhed in well doing, there is more joy, and more peace, your faith is increaſed, which encreaſeth every grace; you are more weaned from the world. As when the heart of the wife draweth near to the Husband, it is more weaned and alienated from ſtrangers. This I ſay is to eat the fleſh of Chriſt, and to drink his blood: when withal you add a right application of all that Chriſt hath done, for the enabling of you to the duties of godlineſs.

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# A FORM of GODLINESS NO GODLINESS VVithout the POWER.

2 *Tim.* 3. 5.

*Having a form of Godlineſs, but denying the power thereof; from ſuch turn away.*

YOu know the point that we delivered to you in the morning out of theſe words; That

*It is Godlineſs that is required of every man, that is only acceptable to the Lord.*

We gave you the reaſons of it, and made ſome Uſe of it. And before we come to the other point, or to ſome further Uſe that we ſhould make of this, we will add a word or two to that which we preſt

in the morning, that we ſhould not content our ſelves with any thing but godlineſs. For we are apt to be deceived in this caſe, to miſtake, and to think that our common care of ſerving God, and that moral vertues and civility are godlineſs. But it is enough for you to know that the Lord accepts nothing but that which is more then nature, that which himſelf hath wrought in us by his holy Spirit. *Ariſtotle* himſelf, though a Heathen man, was able to ſay, that *natural vertues are very like the true*, they come ſo near it, that there is nothing more like. As natural meekneſs will do as much as the beſt moral meekneſs; nay as much as any ſpiritual meekneſs: ſtupidity will do as much as Chriſtian courage, and natural temperance and ability in a man to rule and govern himſelf. There are many of theſe natural vertues, which for the outſide (for I ſpeak of that) and for the ſhew, for ſome kind of performance, may go as far as thoſe that are ſpiritual. But there is a great difference between them; becauſe the one ſort proceed but from nature, and they look but to a mans ſelf. And you ſhall find they alway have this property, they are done without difficulty, without reſiſtance, without any reluctancy, therefore they are not praiſe-worthy, there is no thanks for any man to do ſuch an action.

Natural vertues like true vertues.

Indeed they are beautiful things as I told you then, the flowers of the graſſe, the flower of the fleſh is beautiful, they are the works of Gods own hand, for he hath wrought them in us, but he himſelf muſt have the glory, and not we. That which we muſt look for is ſpiritual vertues, ſpiritual graces, which the Apoſtle exhorts us unto, *Add to your patience, vertue, to vertue, temperance, and brotherly kindneſs*, and then to all *add godlineſs*. Godlineſs which makes a man look to God, it hath alway the fleſh to reſiſt it, it doth what it doth with ſome difficulty and reluctancy. For the ſtream of nature is ſtill running a contrary way. This is that you muſt labour for; therefore remember this rule, that godlineſs is ſomething al-

alwayes above nature. If therefore there be no more in you then what you have by nature, or by education, or practice, be assured it is not right. As you see it in the earth, the earth is able to bring forth grass, and some kind of flowers of it self; but if you will have it bear corn and wine, things of a more pretious nature, there must be plowing, and sowing, and planting; there must be some other seed cast into it then is found in the earth: there must be some work of man upon it. So it is with our hearts, by reason of those engravings of the moral Law, and the work of nature in us, we are able to do much, we are able to bring forth many excellent flowers, we are able to do many things that are very good and beautiful, though they be not spiritually so. But that which is godliness, that is it which must be wrought by a supernatural power, there must (to follow the metaphor) be plowing and sowing: that is, no man living hath this thing which we call godliness in him, but it must be wrought after this manner.

*Simile.*

Godliness how wrought.

*First*, there must be a plowing of the heart, he must be humbled, he must be taught to know that he is a child of wrath, a man that never hath had any of this plowing, that hath never been thus humbled in the sence of sin, and the apprehension of Gods wrath, he may be assured that he hath nothing in him but nature, he hath nothing in him that is of a supernatural work, that is, the work of the sanctifying Spirit, he hath nothing of that yet wrought in him, for that is never done without plowing.

*Again*, this is not all; for a man may be plowed, he may have quick and sharp terrors of conscience, and yet have no seed sown; there may be harrowing you know where there is no sowing. It was the case of *Judas* and *Achitophel*, and so it is the case of divers others, and therefore we must go further; there must be seed thown into the heart by the hand of God, by the sanctifying spirit; that is, after a mans heart hath been thus hurried, he must come home to God by Christ, and have his

heart calmed by the aſſurance of Gods love. When he is thus united to Chriſt by faith, after he hath been humbled, then the Lord ſoweth ſeed; what ſeed? The immortal ſeed of his Word, which by the operation of the ſanctifying Spirit of God, works that in the heart which is above all natural principles. Now when this is done, there is a crop which God is delighted in, a crop pleaſing and acceptable to him. For we ſhall never bring forth fruit to the ſpirit, till the ſame ſpirit hath ſown our hearts with theſe ſpiritual and ſupernatural graces.

This onely I add, that when I have exhorted you not to content your ſelves with moral vertues, that you may know in a word what this godlineſs is. That it is firſt a thing that is alway exerciſed with reluctancy, alway with difficulty, you ſhall alway find a contrary ſtream of corrupt nature running againſt it, you ſhall alway find the fleſh rebelling againſt it. And ſecondly, it is alway wrought with plowing and ſowing. And if you find not theſe two in your ſelves, be aſſured that that which is in you is not godlineſs. So much for this firſt Conſectary or Uſe that we draw from this doctrine.

*Uſe 2.* To excel God for God.

Secondly, we muſt exhort you from hence now to do the thing, and exalt God for God in your hearts; to be godly men, (to uſe the phraſe of Scripture) to make him your God, and to have no other gods before his face. *Queſt.* You will ſay, What other gods? *Anſw.* Not to make your riches your god, as covetouſneſs is called Idolatry, not to make your belly your god. Now that is but a part for the whole; that is, to make no kind of creature your god, nothing in the world; not to make the praiſe of men your god, &c. Now what is it to make theſe things a mans god? It is to exalt theſe things for God in a mans heart, when you place your *ſummum bonum* in any of theſe, that if they be taken from you, you think your ſelves undone, and if you enjoy them, you think your ſelves well, and in a happy condition.

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In a word, it is to do the same to these that you should do to God. When a man shall think, well, I live in credit among men, I have a good estate, I am at liberty, and all things go well with me, I am now well, and if I be put off from this condition, if my estate be taken away, if my credit with men be taken away, then I am undone; when a mans heart is thus affected with these things, he makes them his God; for he gives them that which is proper to God, to think that these things can make him happy or miserable.

Therefore you shall observe that the phrase of Scripture *Ro.*3.10. is, *that they have not the fear of God before their eyes.* That is, a man that doth exalt God in his heart, he looks upon God altogether, he is alwayes before his eyes. That is he thinks himself happy so long as he hath his favour, he fears nothing but the loss of that, therefore whatsoever he doth he hath still his eye upon God, As when a man fears any thing he will be sure to have his eye upon that, because that is the thing which he thinketh can do him good or hurt. So I say when a man hath God before his eyes, when he feareth him altogether, when he dares do nothing without his warrant, this is to exalt him for God. *Rom.* 3.10.

Contrary to this was *Davids* miscarriage, 2 *Sam.* 12. *Thou hast* (saith God by *Nathan* to him) *cast my commandments behinde thy back.* Indeed *David* did it out of infirmity upon a special temptation; but when a man shall do it in his general course, that he shall alwayes cast God behind his back; this is not to exalt God for God in his heart, but to cast him away. And a man is said to cast him away, when he is not still observing of him, when he is not alway seeing what his will is, and what his commandments are.

Therfore we should labor to do what the Psalmist prayeth for, that the Lord would turn away our eyes and our hearts and affections from regarding vanity, that is from receiving any thing into our hearts which is vanity, that so our hearts may be placed upon God altogether, to fear

him, to delight in him and nothing beſides. This is the thing we ought to do to the Lord; and this is Godlineſs, this is to exalt him.

Now to do this we muſt do two things.

*Firſt*, To look for all from God. And then the *ſecond* will eaſily follow, we ſhall be ready to do all for God, I ſay to do this effectually.

1. To look for all from God.

*Firſt*, We muſt learn to know God aright, to have our hearts ſo filled (as it were) ſo ſatisfied and contented with him, that we need to look for nothing elſe. When a mans heart looks upon God as an adæquate object, as the main principle of his happineſſe, that the having of him is eſſential, and ſubſtantial to his happineſs, and he looks upon all other things but as acceſſories onely, he cares not how other things go; he hath learned ſo far to know God, that his heart is fully ſatisfied with him, he is content to have communion with him though he have him alone. So that he looks upon riches, and poverty, upon honour, and diſgrace, upon good report, and evil report, as upon things of ſmaller moment, that if the worſt befal, it is no great matter, becauſe he hath the Lord. He that hath the ſun-ſhine what cares he for a candle? A man that ſeeth God, and enjoyes him, and is ſatisfied with him, he regards not other things.

And then when a man ſees God is this manner, the ſecond will follow, he will be ready to do all for him: for thoſe two will follow one another. As the yvie though it have no root of it ſelf, it cleaves faſt to the tree, and depends upon it. Let a man be brought once to this, to ſee that he hath nothing of his own, and that God is all in all to him, he will eaſily depend upon God, and cleave to him; but ſtill remember that God *be all in all*. That as it is ſaid, (*Col.* 3.) of Chriſt, *there is in him neither Jew nor Gentile, but Chriſt is all in all to us*. That is, we muſt make God all, and he muſt be ſo in all things. And in this we fail for the moſt part; we can be content to have God for part, but to make him our all, to ſeek all our com-

*Coloſ.* 3.

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ſort from him, all our happineſs, and to do it not onely in ſome things but in all things, herein we come ſhort. But when we are able to do this, to look upon God as all in all to us, then we ſhall be ready to do all to him: and that is the other thing that we muſt do, to refer all to him to care for nothing but to pleaſe him, to do all in ſincerity, to do it to the Lord.

For otherwiſe, it is not godlineſs, you may do much, but you may do it for by-ends, for vain glory, for ſelf-reſpects: but that which we exhort you now unto is, to do it for the Lord in ſincerity. For the Lord hath a quick eye, he obſerves narrowly whatſoever you do, what ends you have in all your actions. It may be you do much, but if it be not done for him, you have a reward indeed, but this is not that which is acceptable to God. For as it is ſaid of the word of God, *Heb.* 4. that it *divides between the* *Heb.* 4. *fleſh and the ſpirit, between the marrow and the bones.* What is the meaning of that? that is, it divides between the actions of the fleſh, and of the ſpirit. That when any man doth a buſineſs of the Lords, the word diſcernes it, becauſe it is the word that cometh from the ſpirit. So here when we do any buſineſs, the Lord ſeeth how far the ſpirit hath a hand in it, and how far the fleſh, and he diſcerneth exactly between them, though it be as near as the bone, and the marrow. As if he ſhould ſay, even as the bones, and the marrow, even as the joynts and the ſinnews, the eye of man cannot ſee into them, yet the Lord ſearcheth the reins to the bottom, he diſcerneth what of the fleſh, and what of the ſpirit is in every action. And my brethren, you ſhould learn to do thus to your ſelves, to judge your ſelves after this manner; to conſider in all the actions you do, whether you do them in ſincerity to the Lord: for it is godlineſs no further. It is ſomething it may be which is good, ſome moral vertues it may be, or elſe an act of Religion, and publick worſhip, but it is not godlineſs except it be done for the Lord. Therefore you muſt do thoſe two things, exalt him

him for God in your hearts, look for all from him, care for no comfort but what comes from him, it is no matter what you looſe ſo you have him, you reckon him the main, you reckon him eſſential to your happineſs. Other things if they be better or worſe, ſo it is, it is no no great matter. And again to do it in ſincerity as to God.

*Uſe.* To exalt in godlineſs.

Laſt of all, if this be the thing that the Lord looks for from you, then labour to excel in it, becauſe it is the beſt excellency you have: for that in a man which is onely acceptable to God is certainly the beſt thing in him, and the more he excels in ſuch a thing, the more acceptable. Every man ſeeks after excellency, why ſhould we not labor to excel in this? that is labour to be very godly to do very much for the Lord. Every man is ready to do ſomething for ſome body, he will do ſomething for his friend, for his Wife, for his Children, for his Prince, for his countrey, and it is well, you ſhould do all this: but now look upon the Lord, and ſee in how many reſpects you are bound to him more then to all theſe. And think if I ought to do for all theſe, how much more ought I to do for the Lord? And therefore conſider what you have to do and how much you are bound to him, and labour to excel in godlineſs, that is to do much for God. A man will do much for himſelf, he will deviſe what is for his own good, he will project it, and ſtudy it with ſolicitouſneſs; now a man is bound to love God above himſelf, and therefore to do more for God then for himſelf. This is a thing that is much forgotten among us, and by thoſe whom we call godly men, they forget it, they think not what they have to do for the Lord.

You have many opportunities afforded to you, remember that to be a godly man, is as you have opportunities, as to do much for God, ſo to do much to him. God obſerves what talents every man hath, what occaſions, what hints every man hath to do him ſervice, what advantages, what power he hath in his hand, and he looks that all

theſe ſhould be improved for his advantage. It is no better then thievery, and robbery to take theſe from God, and to beſtow them upon your ſelves. As you reckon it in a ſteward to be the greateſt theft to turn his maſters good and benefit to his own profit: ſo when a man ſhall have an eye to himſelf in all theſe things, it is an extream robbery of God, for you knew you ſhould uſe them all for God. And the more you do for him (for he ſees it, and obſerves it) will recompence every man a hundred fold. No man payes wages ſo as he doth: but we will not ſtand to urge this; becauſe I would not be kept from handling that which is the main ſcope of this text.

*Having a form of Godlineſs but denying the power thereof.*

The ſecond point that we would deliver to you, it lies ſo plain that there needs no further opening of the text for the gathering of it, it is this, that

*Doct. 2:* Moſt men have but a form of godlineſſe.

*Moſt men have but a form of Godlineſs, though the Lord require the power of it.*

We will even deliver it plainly as it lies. It is a point that needs no proof, and I wiſh it did, I wiſh that it were not written in Capital letters in the fore-heads of moſt men, that he that runs may read it. For if we look about us we ſhall ſee a form of Godlineſs every where: but the power and life of it is exceeding rare. Our buſineſs will be rather to conſider the cauſe of this diſeaſe. What the reaſon is that the form of godlineſs is to be found frequently enough, and the power and life of godlineſs is ſo rare, and ſo ſeldom to be ſeen. And we ſhall find theſe reaſons of it.

*Reaſ. 1.* To ſatisfie conſcience. *Rom.* 2. 16.

*First*, Men will have a form of godlineſs: becauſe there muſt be ſomething to ſatisfie that conſcience which every man hath. For there is a natural conſcience which the Apoſtle ſpeaketh of, *Rom.* 2. 16. ſpeaking of the Gentiles he ſaith this of them, *their thoughts accuſing or excuſing one another.* So that there is a natural conſcience even in men that yet know not God aright. Now that natural conſcience muſt have ſomething to ſatisfie it, it

will not be at reſt elſe: Now becauſe men are unable to judge, and diſcern aright, therefore a form of godlineſs is enough for them, they are quieted, and ſatisfied and contented with that, although they have not the power thereof it ſelf. Even as children you know are contented with counters, becauſe they do not know their worth. Satan deals with us in this caſe as we do with them, when they cry, and are unquiet, ſuch ſlight things of no moment contents us though they be as empty, and as beggarly as counters, and rattles, becauſe men are not able to judge what the conſcience will have: ſomething it muſt have to ſatisfie it: he gives us that which is but a form, which is but counterfeit, that hath not the power, and life of godlineſs: and hence it is that men are contented with it.

*Reaſ.* 2. A form is eaſie.

*Secondly*, Another cauſe, why the form is found every where, but not the power, it is becauſe the form of godlineſs is very eaſie, but the power and life of it is very hard and difficult. It is an eaſie thing to do the things wherein the ſhew, and the form conſiſts. It is an eaſie thing to come to Church, to hear the word, to here prayers; it is an eaſie thing to read a prayer every day in private, it is an eaſie thing to have ſuch a formality in ſerving of God, theſe are things that are done with facility. But come now to the power and life of godlineſs, that mortifieth thy luſts, that ſubdueth thee and keeps in thy affections, that ſearcheth thy heart, and thine inward intentions, that requireth other aims, and ends. It is another thing to do this; it is a very hard thing, for a man to croſs himſelf, to deny himſelf. Let any man examine himſelf in thoſe things to which he is ſtrongly enclined, when he ſhall find in himſelf that he hath ſuch, and ſuch opportunities, in ſuch, and ſuch companies, in ſuch, and ſuch occaſions, how hard a thing it is for him now to ſtick to the rule, and to ſubdue, and mortifie his ſinful luſts. I ſay the power of godlineſs doth this.

And again, it doth not ſuffer you to do holy duties in

a cuſtomary manner; but you do them in another manner, you do not onely pray, but your prayers will be frequent, and fervent. And ſo for hearing, your hearing will be in another manner, it will be hard and difficult, though the form be eaſie. And becauſe it is eaſie, therefore it is that men content themſelves onely with a form of Religion, but deny the power of it.

Again, *Thirdly*, another cauſe of it is this. Satan reſiſts you not when there is but a form, nor the world oppoſeth againſt thee, when there is but a form. For Satan knowes that the form of Godlineſs alone will never hurt him, and therefore he doth not trouble men, nor is he buſie to withdraw men out of that form by any temptation; but now when he comes to a man that ſets upon godlineſſe indeed, there he will not be idle, but be ready to betray him every way, and will leave no temptation unattempted; becauſe he knoweth that the power of godlineſs plucketh a man out of the power of Satan. And as Satan reſiſts not, ſo the world doth not much reſiſt it, becauſe it doth not much croſs the world; for the world will ſurely reſiſt that which croſſeth it. By the world I mean the multitude of men, the common ſort of men, I ſay ſuch as theſe reſiſt not the form of godlineſs, becauſe it croſſeth them not. Indeed the power and life of godlineſs is very croſs to the World: thoſe that are ſtrict to practiſe indeed according to their knowledge, that have Religion not onely in ſhew, but in truth, that walk exactly and preciſely according to the Rule, theſe men go a contrary courſe to the world, they go againſt the crowd, and againſt the ſtream of the world, and therefore the crowd of the world goes againſt them; for the world loves her own: now a form of godlineſs may be notwithſtanding, a man may be the worlds own; but when a man hath the power of godlineſs he is not the worlds own, but he is anothers; and therefore is it that men hate and oppoſe, and cry down the power of godlineſs. Hence it is too that men are ſo diſcouraged in labouring

*Reaſ.* 3. Satan and the World reſiſt not a form.

after the power, and that it is ſo rare among men, becauſe the world ſo oppoſeth, and hates it.

And not onely ſo, this is not all, but the fleſh reſiſts it: the fleſh doth not much reſiſt the form, becauſe there is no great contrariety between the form and the fleſh; therefore you ſee carnal men, Papiſts, &c. that know not the power of godlineſs; they will be very exact in all formal performances of duties. But now the fleſh reſiſteth the power of godlineſs, it runs with a ſtrong ſtream againſt it, it fighteth againſt it. So that hence it is you ſee, that the power of godlineſs is ſo rare, becauſe that the devil, the world and the fleſh, reſiſt the power, and they do not ſo to the form. And this is the third cauſe, why the form is ſo common, and the power and life is ſo rare, and ſeldom found amongſt us.

*Reaſ.* 4. It agrees with the common light of nature

We will add yet one cauſe more of this general diſeaſe, why we have the form without the power: that is, becauſe in men there is a common light which will go ſo far as to approve of the formality of Religion; but they want ſo much light as to diſtinguiſh of the power and life of Religion, to approve that. I ſpeak now of a mans own heart, not of others. There are two things in Religion; there is a formality, a common care of worſhipping God, a form of godlineſs. And there is beſides this, the life and the power: that which is called the new creature, that which is called regeneration, that which is called the change of the heart. Now a man that hath the common light, that is not yet ſanctified, he can go ſo far as to approve the firſt, to ſay, it is good in me, and it is good in others, it is fit that God ſhould be worſhipped, ſomething ſhould be done. A man hath as much light as the moral Law, and as a common illumination can afford him. And therefore we ſee men that are not yet regenerate, that are not acquainted with the life of Religion, they can approve of moral honeſty, of juſt dealing between man and man, of a common care of ſerving of God, which indeed is good and excel-

cellent; onely we find fault with this, that there is no more; if there be no more, it is but a form. Now I ſay, the common light which every man hath, will go ſo far as to approve this. But come now to the life and power, there is required a ſanctified light, a peculiar light, which is given but to few: no man hath it till he be regenerate and born again, till God hath put it into him by his holy Spirit. Now becauſe this light is rare, it is but thin ſown: hence it is that there are but few that find out the beauty and excellency of the power of godlineſs, but rather diſlike it, and diſapprove it, becauſe they have not light enough to ſee it. But the common light is frequent and ordinary, and hence it is that the form of godlineſs is common, whereas the life and power is rare.

And you may add this to it, that is the reaſon why men are ſo ſhie of it, every man wonders at it, as things that are rare, every man wonders at them, as we do at new faſhions, as men gaze at new Stars and Comets. The form becauſe it is common, it is therefore approved, it paſſeth amongſt men without wondring; but the other is rare and ſeldom found, and therefore it is gazed at, and wondred at, and pointed at. But though this be common among men, and brings men but to the form of godlineſs, yet the Lord requires the power of godlineſs; it is not the form alone that God regards. And what need we add any reaſon for this? you know men regard not complements and ſhews, they look to realities; Therefore we will rather haſten to make ſome uſe of it.

*Uſe.* To examine whether we have onely a form.

If this be ſo, that the form of godlineſs is ſo common without the power, let every man look the more carefully to it, that it be not his caſe. In epidemical diſeaſes, that run over a people, or a City, or a Country, if a man have but the beginning of ſuch a ſickneſs, or a ſickneſs which is but like it, he is very curious, becauſe the diſeaſe is common. If any of us have a diſeaſe like the plague, we will be exceeding careful, to be aſſured

whether it be the plague or no: eſpecially at thoſe times when it is a common diſeaſe. This therefore ſhould make us more careful to examine and ſearch our hearts, whether we have this diſeaſe or no, this form of godlineſs without the power. For it is a very dangerous diſeaſe; though many of the other diſeaſes named in this Chapter ſeem to be more hainous, that men ſhould be *traiterous, heady, high-minded, lovers of pleaſures more then lovers of God*, &c. yet I ſay there is no diſeaſe ſo dangerous as this, becauſe it breeds in a man a falſe opinion of peace. A man thinks he is in a good eſtate when he is not; he thinks all is well with him when it is not ſo: therefore it is a more dangerous diſeaſe then any of the other here mentioned. As we ſay of a Conſumption in the firſt beginning of it, there is nothing that is more hardly diſcerned, nor nothing more difficultly cureable and dangerous then it is afterward. So we may ſay of a form of godlineſs without the power, there is nothing more hardly diſcerned, and nothing more dangerous, nothing more killing. And I wiſh that we were as careful to find out the Symptoms of the diſeaſes of our ſouls, as we are of the diſeaſes of our bodies. But the truth is, we make it the leaſt of our care, and the leaſt of our ſtudy, and enquiry to acquaint our ſelves with thoſe ſpiritual diſtempers, the iſſues whereof muſt needs be death. And the worſe the ſoul is, the leſs it feels. The more ſick any man is of this diſeaſe, of having a form of godlineſs without the power, the leſs ready, and the more backward he is to examine whether he be ſick of it or no. That is the general fault of men, they will not try and examine themſelves.

Two things hinder this examination.

There are two things that keep men off from diſcerning aright whether this diſeaſe be in them or no. The one is unwillingneſs to ſearch and examine, wherein men do like to a man that hath a broken Eſtate; he is alway unwilling to ſearch and to dive into the bottom, he is loath to be diſcouraged, loath to be diſquieted. And ano-

another is, disability to judge. One of these two keep us off, either our unwillingness to search, or our inability to judge. But now this I say to you, though I should say no more, me thinks this should be enough. It is a disease of the soul, and it is a dangerous disease, it concerns your lives. But for the other, our disability to judge; we may say something more of that. Children and fools, weak men, they are deceived with counterfeit things, that have but a shew and appearance; so are the great part of the world deceived with this: they would try, but are not able. Therefore that you may know what this power of godliness is, we will in brief shew you what is meant by it, that you may learn to get it; and how it differs from the shew and form of godliness. And this we will do exceeding briefly. And we will declare it to you what this power of godliness is, and how it differeth from the form; by these five expressions which will be as so many differences arising from the very Word.

Five differences between the power & form of godliness.

As *first* of all, when it is godliness indeed, it differeth from the form, even as true things differ from that which is counterfeit. That is, it is true godliness, and the other is but counterfeit. Now a thing is said to be counterfeit, when it hath many properties of the true, and many qualities of the true; but yet it wants that same property, that we say is inseperable to the true. The form of godliness hath many things in it like godliness; but that which indeed distinguisheth it, that wherein the truth of godliness consisteth, that it wanteth.

1. It is true.

But you will say, how shall we know this? *Quest.*

You shall know it partly by the wearing, and by the use. A counterfeit thing is discovered by the use, as counterfeit colours they wear out, they last not long; a counterfeit drug is known by the working of it: a bow that is not sound, but rotten, you shall know it when it is used. When a friend is put to it, and comes to the tryal, you shall know whether he be counterfeit by that. *Answ.*

So

So put this godlineſs to the act, ſee what it is when you come to performances, when you come to bring things into execution, you ſhall find, if there be nothing but a form, it will fail you in thoſe caſes. It will not do the thing, it carries a ſhew indeed, but when you come to real and ſpiritual performances of the duties of godlineſs, when it comes to the wearing, when it comes to the uſe, there it fails and holds not out.

And again, as it is diſcerned by this, ſo likewiſe there are ſome certain properties of it, which the form of godlineſs always wants. For as all graces have ſome peculiar properties, as effectual faith, diligent love, and patient hope, ſo hath godlineſs. Now it is too large a point to run through the properties of godlineſs, but a wiſe man that hath his ſenſes rightly exerciſed, he needs not to ſtand to examine the truth of his godlineſs by the uſe and wearing of it, but he may examine it by that he hath learned, by that which he knoweth to be the true properties of it. As a skilful man needs not to try the drug he hath, by the operation and working of it, becauſe he is skilful. Take a man that is accuſtomed to taſte wine, a ſmall taſte ſerves his turn, by that he can preſently diſcern of the quality and properties of that wine, whether it be ſtrong or ſmall, although he drink not much of it. You ſhould learn to have this skill, and that is the thing we teach you to be accuſtomed to know the true from the falſe. It concerns you much, it concerns you above all other things. If you buy cloth that you take to be well wadded or dyed in grain, if afterward you find it to be but a waſhy colour, it is but the loſs of that cloth. And ſo if counterfeit gold be put upon you, it is but the loſs of that gold. But if it come to this, what do you loſe by it? you loſe the ſalvation of your ſouls. What if a man have a counterfeit deed of his Lands? he loſeth but his Eſtate; but if a man have a counterfeit pardon, it coſts him his life, he loſeth that by it. Such is this godlineſs, your life and ſalvation depends

pends upon it. Therefore try it, not onely by the uſe of it, but by thoſe rules and properties that have been given you. This is one way to know it. It is true Godlineſs, and not counterfeit.

*Secondly*, the ſecond way, taken from the word here we find, it is powerful, whereas the form is weak, and powerleſs, and inefficatious, *having a form of godlineſs* (ſaith the Apoſtle) *but denying the power.* So that if you would know whether it be right godlineſs indeed that you have, conſider whether it have the power of godlineſs or no, whether it be ſtrong in you; for if it be weak and inefficatious, that it is able to do little, certainly it is not godlineſs. And therefore you may know it by the ſtrength of it, it is powerful. As you may ſee by all that which makes up godlineſs. The Word of God is a powerful Word, that Word that begets this godlineſs. Therefore the Apoſtle ſaith, 1 *Theſſ.* 1. 5. *The Goſpel came to you not in word, but in power.* And St. *Paul* ſpeaking of it in another place, he ſaith, *It is the power of God to ſalvation.* I ſay it is a powerful Word that doth the thing for which it is ſent; It hath ſuch a power to heal the ſoul of a man that is ſick to death. As we ſay of Medicines, that they are good when they are powerful, to do the thing that they are applied for. So this Word is powerful to work this change, to beget godlineſs.

2. It is powerful. 1 *Theſ.* 1. 5.

So the Holy Ghoſt is a ſpirit of *power*, and therefore *Act.* 10. 38. It is ſaid, that *Jeſus Chriſt was anointed with the Holy Ghoſt and with power.* That is, whereſoever the Holy Ghoſt is, there is much power accompanying of it, therefore you have them commonly put together, *the Holy Ghoſt and Power.* Till you be indued with *power from on high*, that is, till you receive the Holy Ghoſt that ſhall make you powerful. Even ſo certainly it is, that as the Word and the Holy Ghoſt, which make up godlineſs in the hearts of men are powerful and mighty, ſo is godlineſs it ſelf very powerful.

*Acts* 10. 38.

*Queſt.* You will ſay powerful, in doing what?

*Anſw.* It is powerfull in bringing all into ſubjection to it, it brings every thought, and every luſt, and every unruly affection into ſubjection. It is as a powerful Kingdom ſet up in the heart of a man: for there is a Kingdom of Chriſt, which is ſet up in the heart of the regenerate, and he rules by his Scepter, the rod of his mouth, his word, and that Kingdom is powerful to bring all into ſubjection. As it is, 1 *Cor.* 4. 19. 20. *The Kingdom of God is not in word, but in power.* That is the Kingdom of God, whereever it is found, whereever it is ſet up in a mans heart that is regenerate; it not onely teacheth him what he ſhall do, conſiſting in word; but it powerfully ruleth there; it brings all into ſubjection there: it makes a man ſtrong to bring down all his luſts, to mortifie all his corruptions. That as we ſay of a good rider, he is powerful to maſter, and to break the horſe, he is powerful to guid, and to over-rule him. Such a thing is godlineſs in a mans heart. Let a mans heart be never ſo rebellions; yet when this Kingdom comes, it is a Kingdom of power, it brings all into ſubjection.

So again it is powerful in enabling us to perform, not onely to purpoſe, and intend well, but it enableth us to do alſo, it doth not only breed in us good conceptions as oft-times men have, but *when the children come to the birth, there is no power to bring forth.* So many times men have good purpoſes, and deſires, but there is no power to bring them into execution. But now this godlineſs enableth us to do, to perform all that we purpoſe.

Again it enableth us to reſiſt. When a temptation cometh a weak man is not able to ſtand out, the bankes are too weak for the ſtream, they are not able to reſiſt the billowes, the tempeſt; but godlineſs makes a man powerful to do all this. The form is but weak, it makes you able to deſire, or to purpoſe, and reſolve it may be, but it doth not bring the thing to act, it doth not overcome,

and

and overmaſter your unruly luſts, it brings not all things into ſubjection. It enableth you to take good purpoſes to your ſelves, but you have not ability to perform thoſe good purpoſes. They are in a weak heart, like new wine in old veſſels, they are weak they laſt not, they continue not there. So it is where there is this form onely, and no more, men purpoſe well; but have no ſtrength to bring them forth. And ſo again where there is but a form you are weak in reſiſtance, you are not able to ſtand out againſt temptations, but when you are aſſaulted with ſutable temptations agreeing with your own luſts, when the occaſion is preſent, and the temptation is ſtrong, you are able to do nothing by way of reſiſtance when there is but a form. But where there is true godlineſs, there is a power, and ability. You ſee theſe two things then, It is true, and not counterfeit, whereas the form is counterfeit. Secondly, where there is godlineſs indeed there is a power; but where there is a form onely there is weakneſs, and no power. I will but name the reſt.

*Thirdly*, Where there is true godlineſs, there is ſubſtance; where the other is onely, there is but a ſhaddow of it. 3. It is ſubſtantial.

You will ſay what is the ſubſtance? *Queſt.*

The ſubſtance is that reality in every duty. As for example, to receive the Sacrament, to receive it after a common faſhion as men do it, that come to it out of cuſtom, with ſome kind of ſlight, and overly preparation; but they fail in the ſubſtance; the ſubſtance of receiving is to receive it with faith, and love. And ſo again to hear the word: to hear it negligently in a common faſhion, is but the ſhaddow of hearing; there is ſomething like to hearing, which carrieth a reſemblance of it; but the ſubſtance of hearing is to hear, ſo as to practiſe, to hear and obey; to hear ſo that the word may work powerfully upon your hearts: this is the reality, and ſubſtance of it. And ſo to pray, in a cuſtomary manner is the ſhaddow; to do it in an humble and holy faſhion is the *Anſw.*

ſubſtance, and reality. Godlineſs if it be right it is ſubſtantial. It is not a meer ſhaddow, and reſemblance. But I can but point at things.

4. It goes throgh with the work

Again *Fourthly*. Godlineſs whereſover it is indeed, it goes through with the work, it brings the thing to paſs; but where there is onely a form, it ſits down in the middle, it gives over, it holds not out.

5. It is univerſal.

*Fifthly*, And laſtly, to conclude all, the form is but partial, but true godlines is total, and univerſal, it makes a man do every thing, it makes a man able to ſuffer every thing. Where there is but the form onely, it makes a man but partial in the duties of godlineſs, he is but here, and there in it. Theſe things I ſhould have enlarged; but ſo much ſhall ſerve for this time, and for this Text.

# A PATTERN OF *Wholesome Words.* OR, *Pauls* Charge to *Timothy*, IN

A Treatise on 2 *Tim.* 1. 13. being the sum of sundry Sermons Preached by the late faithful and worthy Minister of Jesus Christ,

*JOHN PRESTON.*

Dr. in Divinity, Chaplain in Ordinary to his Majesty, Mr. of *Emanuel* Colledge in *Cambridge*, and sometime Preacher of *Lincolns Inne.*

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# A PATTERN OF *Wholesome Words:*

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2 Tim. 1. 13.

## *Keep a true pattern of wholesome Words.*

IN this Epistle *Paul* speaks to *Timothy*, as to a Minister. After the salutation, he addes two exhortations.

*First*, To stir up those which were in him.

*Secondly*, Not to be ashamed of the testimony of the Gospel, verse 8.

Next of all he adds this Exhortation, *Keep a true, &c.* In the words as there are *two* parts, so *two* points.

First, *The words of a Minister must be wholesome.*

Secondly, *He must have a pattern or systeme of wholesome words:* ὑποτύπωσιν ἔχε The word in the Original is, *have, hold,* a pattern.

*The words of a Minister must be wholesome.* Doct. 1.

The

The Greek is ὑγιαινόντων λόγων, and that stands in two things.

*First*, In nourishment.

*Secondly*, In healing; That is, they must be such, as will make a supply of that which is wanting, and if any be fallen it will heal them. They must be like *Ezechiel* his tree, the fruit whereof is good for meat, and the leaves for *medicine*.

Now that the words of a Minister may be wholesome; four things are to be taken heed of.

*First*, That there be no evil, no poyson in them; for first, *evil words corrupt good manners*, if in our ordinary talk there must be no evil, much less when a man stands in Gods stead. And besides, they bely God in them, for he spake them not. Gods words are *pabulum animarum*, the food of souls. Now such as the meat is, such is the complection: so what food the soul feeds on, such is the temper of it, if on wholesome food, a good heart, if on unwholesome, an evil heart.

*Secondly*, They must be such, as are not onely pleasing to the pallat, and delightful to the taste, as some Sermons that are neatly made, which like musick tickle the ears for the present, but leave no fruit behinde them: but they must be good for substance.

*Thirdly*, They may be such as go down to the Stomack, and yet not breed good bloud; and that is when the word is delivered in vain Phylosophy, and in pythanology; for these breed windy and flatulent humours, whereas the words of ministers ought to be such as the holy Ghost speaks, they must be full of spirit, and full of power.

*Fourthly*, They must take heed that they be not raw, frigid, and undigested; but they must have heat and vigour. As raw meat nourisheth not at all, or very little; so indigest words hinder nourishment. Therefore Ministers must be like the furnace in *Daniel*, seven times hotter t en the rest. Ministers are the salt of the earth, if

*Dan.*3.19.

therefore

therefore they have lost their savour, wherewith shall they season others; if they be cold how should they heat others, if dead how quicken others; therefore *Paul* bids *Timothy*, verse 6. *stirre up the Gifts of God which are in him.* When therefore words are unfit and weak, they hinder nourishment. *Math.* 5. 13.

But some may say, what positive rule will you set down that words be ὑγιαίνοντες λόγοι, *Wholesome words.* *Object.*

Conform them to Gods Word; the purer the Word, the wholesomer, 1 *Pet.* 2 2. *As new born babes desire the sincere milk of the Word to grow thereby*: As it is true in Philosophy, *Nutrimor ex iis, ex quibus constamus*, We are nourished of the same things of which we are made; as the word of faith begot us, so it must nourish us. Now that is pure which is *plenum sui*, and hath *nihil alieni*, that is, no other thing mingled with it, as we say that is pure air or water that hath nothing mixt with it; so that is the pure Word, when no *heterogenea* are mixed, but the Word onely (either for substance or unfolded) is delivered. So *Paul* in this Text, bids *Timothy* keep the true pattern of wholesome words, which he had heard of him; if these things perswade not, I will add some Reasons. *Answ.*

*First*, because Ministers are feeders of the people; *If thou lovest me feed my sheep.* The Word of God is the *childrens bread*, and it is unlawful either to defraud them of it, or to give them other instead of it: Now there can be no feeding, unless the meat be such as is fit for nourishment; for otherwise it will not make them fat. Ministers are the Stewards of the Word of God: Now 1 *Cor.* 4. 2. *It is required in a Steward to be faithful.* Now their unfaithfulness stands in *two* things. *Reas.* 1. *John.* 21. 16.

*First*, to the children, when they rob them of their portion of the bread of life and salvation, and become guilty of their blood, *Acts* 20. 26. *I take you to record saith Paul that I am free from the blood of all men*, as if he had said, if I had spent my time in things that would

not profit you, I had been guilty of your blood.

*Secondly*, They are unfaithful to God, they are his flock, *feed the flock of God*, *Acts* 20. 28. Now what will God ſay when he ſhall come and find his flock ſtarved; ſuppoſe that a maſter give his ſervant provender, and he either for idleneſs or turning it to his own advantage, doth not feed his cattel; but ſtarve them, will he not be diſpleaſed with him? what then ſhall that great ſhepherd ſay to thoſe Miniſters, who by idleneſs, or turning it to their glory and advantage, do not feed his flock? 1 *Cor.* 3. 17. *They that deſtroy the Temple of God, them will God deſtroy.*

Again they muſt be pure words, no *Heterogenea* muſt be mixed. And why; becauſe if there be, it takes away the efficacy of the word, it will not work becauſe God delights not to work with it, 1 *Pet.* 2. 2. *As new born babes, &c.* as if he ſhould have ſaid, that if the word be not ſincere they cannot grow by it, ſo, 1 *Cor.* 1. 17. *Chriſt ſent me to preach the Goſpel, not in wiſdom of words leaſt the croſs of Chriſt ſhould be made of none effect*, that is, if I had preached in wiſdom of words, none would have been converted; and ſo Chriſt ſhould have died in vain.

*Queſt.* But may we not adorn it, it will adde ſtrength to it?

*Anſw.* Saint *Paul* ſaith, that it will do ſo in our own conceit, but *the fooliſhneſſe of preaching is the ſtrength of God unto ſalvation.*

When the walls of *Jericho* fell down, it was not the Rams horns that did it; nor was it the water that healed *Naaman*, but God that ſanctified thoſe plain means: So God having ſanctified the fooliſhneſſe of preaching, it is powerful to the converſion of many; And if one ſpeak with the tongue of an Angel, if God did not ſanctifie it, it would not be effectual.

*Reaſ.* 2. *Secondly*, Becauſe God is jealous of his word which is the rule of his worſhip; what jealouſie is, we may ſee by the Emperour who would not onely have his wife without fault, but alſo without ſuſpition of fault; ſo God would

would not onely have his word to be without mixture, but he would not have it to come nigh it, and therefore we must consider that Ministers are Embassadors and interpretors.

*First*, Embassadors and therefore ought to deliver their embassage as nakedly as may be, they are interpreters, and therefore the less they mix of their own, the better it is; so the more purely the word is delivered, the better it is. The Orators of *Athens* were then suspected when they began to speak besides the matter, making excursions into florid expressions.

So there is a suspition in the Ministers when they mix their words with Gods, God is not pleased with it.

*Secondly*, Because the native colour of the word is best, when it is without any other tincture, if the face be fair enough what needs it painting? other things since the fall being out of order there are arts to reduce them; but the word is pure as being immediate from the spirit, it is enough to adorn the word with it own ornaments, it needs no beauty but it own, it is best when it is steeped in it own liquor; because whatsoever is added unto it, doth not adorn it as conceits do an oration, but detracts from it something: as for men of a masculine virtue to be *calamistrati est compti*, for them to be effeminate, it doth not add but detract from their gravity, so the word being of a Masculine Oratory, when such light things are added, it detracts from the beauty of it.

*Thirdly*, Because words are pictures and characters of things. Preaching is the Character of the word, and the word is the character of Gods mind. The word is the τύπος, the first pattern, preaching the ἔκτυπον made according to that pattern, it must resemble that, and the more the better, the excellency of the picture is, that it come as near the thing pictured as may be; as our measures must be no bigger then the standard: so must our preaching be equal to the standard, *viz.* the word of God. *Reas.* 3.

*Object.* May we not adde something to it to beautifie it and make it acceptable to the ear, and digresse from the standard a little?

*Answ.* It is not enough that it be either broader or longer then the word, but as it must be like the word, as for matter so for manner, look what oratory you find in the Word, that use, and though you cannot reach it, yet you must aim at it. A Painter would have his Picture like the person pictured in every thing, in the cast of the eye, and colour of the face; so must it be in preaching: as in the Word there is no affectation, you must square your preaching to that.

*Reas.* 4. *Fourthly*, Because we must abstain from the appearance of evil, suppose the drink be never so good, yet if it be muddy, the stomack goes against it, when the husks of meat gives a suspition of rottennes, the eater is offended. That therefore no offence be given, we must deliver pure words as near as we may.

*Object.* *May we use no art, nor author?*

*Answ.* I speak not against the use, but the abuse of them, the coralaries and uses are these.

*Use.* *First*, If the Minister must keep *a pattern of wholesome words*, whatsoever then is different from *wholesome words* must be abstained from; and hence *two* sorts of words are reproved.

1. *First*, When there is a tincture of error and falshood in their words, that are not sound for Doctrine, squinteyed words that speak not plainly but border on errour, as when words tend to Popery and Arminianism, this is the means to bring heresie into the Church, for it comes into the Church as water into a ship, that comes insensibly and by little and little, but sinks the ship on a suddain; and therefore it is said, the *envious man soweth tares in the night when none saw him*, whereas if he had sown in the day every one would have resisted him, or at the least have taken heed of him. *Paul* saith they come creeping into widdowes houses, but it is secretly and unawars, wherea

whereas if they did knock at the door and come in violently, every one would have a weapon to keep them out. so, *Gal.* 2. 4. *they come in privily to spie our liberty.* Therefore it is a true saying, *Principia Hæreseos sunt verecunda*, the beginning of heresies are bashful, and if they were not so promoted, the endeavours of them that trade in heresie would not become so effectual; for who will take poyson by it self, but when it is mingled with milk, and a fish will not take a bare hook, but when it is baited; for when so it is not easily discerned. If one bring a plain piece of brass none will take it, but if it be guilt and have the Kings stamp on it, one may be deceived; so when heresies are propounded in words that are not distastful, many are deceived; all deceit comes by similitude (as we may say) of virtue, *Sæpe latet vitium proximitate boni*, vice oft lieth hid under a shew of good, so of truth falsehood often lieth under a likeness of truth. It is an act therefore of prudence to discern between things that are alike, for every one can discern between things that differ; besides what reason is there that if the meaning be good, the terms should be ambiguous, when we see how ready people are to take things by the wrong hand, and the most Orthodoxal writers have been mistaken, though the Fathers have writ well, yet how much have they been wrested by the Papists to maintain errors, though indeed there be some fault in them, Let us come to *Paul* whose words are without exception. *Peter* saith many did *wrest the word of God to their own perdition*, great need then is there that words should be plain, easy and perspicuous, therefore the fathers that lived presently after *Pelagius* admonished the people, saying, *Cavete fibras virulentiæ, Pelagianorum*, take heed of the strings of the heresies of the *Pelagians*. 2 *Pet.* 3. 16.

Hence may arise this question whether it be good to symbolize with our adversaries, whether it be a good policie to be used, that they do not flie further from us. *Quest.*

Such is not the policie of God, but of Satan. First *Answ.*

mark Gods institution of the Church for the Jewes, if he did ever appoint symbolizing with Nations. How often in *Leviticus*, would he not have them do many things, because the nations did them, when as otherwise they might have been done; For what other cause did he command the *Cananites* to be slain, man woman and children? why else would he have the Kings burnt, and their ashes cast into the brook *Kidron*, and their names blotted out of mens memories if it were possible? Therefore this course should not be affected, because it is contrary to Gods policy, and that God hath thus done, look into the stories of the Church, and see if there was ever any good by done it, we may find that much hurt hath been done; what contentions, rents, and schismes have been made in the Church? how many Churches have been ruinated by it? As *Arius* his heresie was stirred up by this: wherefore we must do with heresies as men do with a fire in a town, leaving not a spark least it stir up *novum incendium* a new fire, least it fall out in cutting up of heresies, as it is in cutting up of weeds, if the seeds do but fall, there will be new weeds though not presently.

2. God commands that all heresies should be resisted, therefore there must be no removing of some, and admitting of other, that God hath commanded so, *Jer.* 15. 19. when *Jeremy* went on in such a course that the people began to contend with him, he being weary of their clamors began to turn unto them, *nay saith God let them return to thee, but return not thou to them*, and good reason that a string out of tune, should be set to that in tune, and not the other set out to that. And therefore it was an excellent answer of a man to some that were better States men then Church men, That Religion was of a stiff nature it would break, not bend, there must be no coming half way in religion. Now when God commits a thing to us we must do it thoroughly. One example we have in *Moses*, who, when God bad him take all away, he would not leave a hoof: so that if there be

be but the husks of heresie to cover it they must not be left; no not so much as that which may cover the feet of heresie. For then we do *detractare mandato*, detract from Gods Commandement: and especially they that sweep Gods house they must not suffer cob-webs to be in it, least they breed spiders and they new cob-webs, and so the Church become as defiled as ever it was.

3. It draws not them to us, but it is as tares that it may take hold of and pluck us to them, and as stirrups that thereby they may get into the saddle. Again it is not in Heresies as it is in the symbolizing Elements; that they easily be transmutated one into the other; therefore so far as in our power is, let us take that councel concerning heresies, that *Salomon* gives of water, *to stop every crevis*, for else it will run in and make a breach, and offer an inundation; so let not us entertain a word of heresie, especially let Ministers keep the hedge whole that there be no gap where the foxes may enter in, for the small grapes must not be neglected; see and understand the place, *Cant.* 2. 13.

2. A *second* fault is, when words are not sound, for matter that concern practice, as for defence of usury, unjust non-residency from Livings, &c. we must take heed that in these we fail not of wholesome words. And that for that place, *Mat.* 5. 19. *He that breaks the least Commandment and teaches men so, shall be the least in the Kingdom of Heaven.* It is a fearful note that is affixed to the name of *Jeroboam*, *this is he that made Israel to sinne.* I confess it is good to know liberties, as well as restraintments, and I would have none to put a sore upon mens consciences, except on good ground; if matters be doubtful, then let them alone, onely that which is sure must be spoken in the pulpit, yet of the two it is safer not to do them when dubious; he that teaches any thing not to be lawful, had best be sure least he make Israel to sin, and least his words be like the words of *Himeneus*, that fretted like a tankar, an evil that soon overspreads the body; Men in this

this case are like tinder, and one or two words may set them on fire, it is sure that to live at ones living, and not take upon usury, is safest. And if men will do it, let not the Minister have a hand in them; for it is a fearfull thing to have other mens sinnes set on our score, though our own be but small.

3. A *third* is such as are unwholesome, but more frequent, The two former wounded Religion in the legges and arms, but this doth *Petere Jugulum*, kill it at the heart, and that is when Religion is disgraced in the general by Puritanism, or what terms soever. If these words were onely heard in Taverns, and desperate deboised persons spake such desperate words, it were no great matter; but for the pulpit to bend this way, is unwholesome. Words against sinne are like fire in green wood, that if it be not followed, it will die; but in this case an intimation is enough, and it passes like lightning into mens hearts and consciences; one push sets down the hill, but it requires much labour to get up. One stroke with the oars sets down the stream, but it is hard to go against the stream: since therefore men are tender in this case, these words are to be taken heed of: all that men can do is not enough to cry down sinne, and all the arguments that can be used cannot restrain them. If all Ministers should joyn together to cry down the Atheism of the times it were not enough. How much to blame are they then that disgrace Religion, and make it run into the rocks and dare not look out. These *Elimases*, cast dirt in the face of it on every side, and well may they be called *Elimases*, for as he perverted the straight ways of God, so they make Religion seem crooked as water doth a staff, and as a false glasse makes the face look deformed, and God pronounces a wo against such, *Wo to them that make sweet things sowre.* It is no jesting matter to bring an evil report upon the holy land; for God said they should not enter into it, but die in the wilderness. But because these have something to say for themselves, we will see their

their defence, and I will we could quench their tongues set on fire by the fire of Hell.

*Object.* 2. They say they speak against Hypocrites.

*Answ.* It were well if it were so, and I would wish their words were as sharp as raisors to them, for they make others fare worse; but then what need this generality of Obloquies? all are not Hypocrites; as in a great payment, some bad gold may crowd in, so among Christians may be found Hypocrites. It is a signe therefore that in thus speaking they call religious men Hypocrites, and Religion hypocrisie. Consider what makes an Hypocrite, not the ill report of bold calumniators, for then Christ should not be blameless; If they call him *Belzebub*, how much more you, *Act.* 28. 22. The *Jews* tell *Paul his sect is every where spoken against.*

Neither do some slips, or some grose sins make a Hypocrite, for then *David*, *Salomon*, *Peter*, and all the Apostles should be Hypocrites. For in many things we sin all; but the course of life contrary to the profession, as some flashes of goodness make not a good man, so some slips make not an evil man: therefore in thus speaking they speak against Christians. 2.

It is not to be expected that Religion should be spoken against under the name of Religion, For if the Devil could speak against it, he would not speak against it under the name of Religion, but Hypocrisie; when therefore these words are so general, and he that speakes them knowes they will not be so taken, it is a sign that Religion is spoken against under the name of hypocrisie, and religious men under the name of Hypocrites. 3

They say they speak against the shewes; cannot men be religious say they in secret, but they must hang out flags of it, and be so much in appearing? *Obj.* 3.

Where the truth of Religion is, there will be shewes; painted Religion and painted fire cannot heat, break forth or ascend; but if it be true fire, or true Religion, it will break forth and shew it self, as they say in the *Spanish* *Answ.*

proverb, three things cannot be kept in, *fire*, *love*, and a *mans cough*: so I may add grace as a fourth. As there cannot be a candle in a Lanthorn, but it may be seen through the horn; so there cannot be true grace but there will be shewes: so that shewes cannot be separated from Religion which is true, no more then light from the Sun, or heat from the fire.

2. Shews are commanded as well as substance, for as the Glory of a King is in the multitude of his Souldiers, so the Glory of Christ is in them that profess his Name, we are commanded as well to confess in mouth as to believe in heart.

3. What need speaking against shewes in these blasting times, which have nipt them in the head, when all that can be said is not enough to keep men from denying of Christ.

4. *Obj.* They say although they know not what to call it, yet they love religion and religious men: therefore they mean not them, and they think it much uncharitableness to be so judged of.

*Answ.* Many while they thus speak that they conceive it not to be religion that they speak against, I may say of them as *Peter* said of them that crucified Christ, they did it of ignorance; *for had they known that, they would not have crucified the Lord of life:* so if they knew it were religion they spake against, they would not speak thus; But it is their misery that they know it not, and it is but a little excuse to say I was a blasphemer (saith *Paul*) but *I did it out of Ignorance* and zeal; so Christ saith the Jews knew not what they did, and yet his blood shall be required of them, Yea, it is upon them as we see at this day, and *Jude* saith, *they spake evil of the things they knew not*, and yet their sentence is, they shall be *reserved to the blackness of darkness*. So though they know not that it is religion that they speak against, yet they are persecutors and God accounts them so. *Saul* heard a voice saying, *Saul Saul why persecutest thou me?* when he himself thought he had done

done well. And if they say Lord we know it not, I will answer them, that in as much *as they did it to these, they did it to me,* In other cases there is a difference and some plead for ignorance, as if a man kill another man in stead of a stag, he is no murtherer; but if a man strike at Religion with his tongue, though he knew it not, he is a blasphemer, because he is bound to know; for if a man be brought up among hereticks, he is an heretick because he is bound to the contrary. Let these therefore that have used these speeches kick no more against pricks, least they bring that curse on them which was on them that brought an ill report upon the holy-land, *viz.* that they should not enter into it.

The second use is for hearers, that they have a part in this exhortation as well as Ministers; as they must deliver nothing but that which is wholesome; so they must receive none else: and there are *two* duties for them. *Use.* 2.

*First,* As the Minister must not mingle any thing in his preaching, but that which is sound, so hearers must be careful not onely that they do not here gross points of heresie: but if there be any tincture of error in the points they hear, they must not maintain them: As one that hath an Antipathy with a thing, (as with a serpent) will not onely be affraid of it whileſt it is alive, but he is loth to handle the skin of it, though it be stust with hay: So hearers should be afraid of the tincture of the skin of heresie. A man cannot be too curious of infectious things: for as he will not come into the house where they are, so he will not touch the cloth of those that have them: For we ought to *hate the garment spotted with the flesh.*

*First,* Hearers must be rightly disposed to receive that which is wholesome, and therefore *three* duties in scripture are commanded to hearers.

1. To be able to discern that which is wholesome, & that which is not, 1 *Thes.* 5. 21. *prove all things,* 1 *Joh.* 4. 1. *try the spirits,* that is, get spiritual tasts, whereby you may judge of it; for as the pallat or the taste diserns corporal food; so there

is a faculty in every regenerate soul for this end, that it may discern betwixt that meat which is wholesome, and that which is not. As a natural mans taste is a signe of natural life, so a spiritual taste is a signe of a spiritual life; and it is certain, that they whose pallats are not vitiated with corrupt humors, can judge of their meat, *Rom.* 12. 2. *be transformed in the renewing of your mindes, to try,* (as a Touch-stone doth the silver) *what is the acceptable will of God* from that which is not. And they that finde not this taste in them, either they have no spiritual life, or else their pallats are vitiated with corrupt humors. If therefore we want this discerning taste, we must labour to get it, if we be sick and our pallats do corrupt, we must labour *convalescere*, to wax whole that so we may judge aright. For as the best hearers love the purest word, so the hearers whose hearts are full of corruption love the froth of eloquence.

*Secondly*, To desire that which is good, 1 *Pet.* 2. 2. *As new born babes desire the sincere milk of the word.* As if he should have said, there are no babes but they will desire the dugge. Perhaps you may keep them quiet with apples a while, but they will cry for it at length. And if you have once tasted of the sweetness of the Word, you will desire it; when you have found out what meat is nourishing, then desire it; that is, chuse the savourest meat, read the books that are most profitable, delight in them above others; and if we were truly thirsty and hungry we would do so. A thirsty man stands not to look at the carving of the cup, but drinks off the wine: and a hungry man had rather have a good meals meat, then hear a whole noise of musicians, and he will not stand commending, but he will fall to his meat, though this be too little practised; for many when the Word is delivered finde no relish in it, but are ready to complain of the plainness, and simplicity of the spirit, which to do is to do as children, that bites the nipples of the teats that gives the sweetest milk. And this secondly shews their

vanity

vanity, for when they meet with a Sermon partly good, partly not, wherein Heterogenies are mixed (for otherwise I know not how better to call them) this is sure to go into their table books, I mean not sound and wholesome points, but pretty sayings, and frothy matters; and these are not unfitly compared to our sileing bowls, that let all the milk run through, but retain the hairs and that which is nought, that sticks in them; for how choise soever their eloquence is, it is but as hairs in that case, although they be flowers in an oration, yet are they but weeds in a Sermon.

*Thirdly*, To hold that which is good, to retain and keep it in memory, 1 *Thess.* 5. 21. The Greek word is κατέχετε that is, hold it fast, let it stay in your affections, comprehend it, when you have heard it, keep it, let it not slip away, but practise it, and this is to hold it. Now this is done by recalling and by repeating the Word after it is delivered. This is commended in Mary, *that shee laid up the Word in her heart*, she laid it as one that layes a thing up to have it to use against another time. Why is this Word recorded if not to be imitated? suppose they were the words of Angels, are not Ministers the Angels of God? So it is said that the Holy Ghost brought to the disciples mindes *all the things that he had told them.* Now the Holy Ghost would do no unnecessary thing, and doth not Christ speak as well to us as he did to them, onely with this difference, to them he spake immediately, but to us by his Ministers. What other was the fault of the first ground, the seed lay on a while, whilest the sower was by, but after *it was stollen away by the Devil*, because it was not repeated and wrought in the memory; so when a Sermon is done, if it be soon forgot, as we have a natural proneness thereunto, the Devil hath a hand in it, and this hath brought Gods Judgements on many; therefore take heed saith our Saviour how you hear, *Luke* 8. 18. when Christ delivered any thing in publick, the Disciples repeated it in private, and came to Christ and asked

*Luke* 2, 51.

*John* 14, 26.

ed him of such things they doubted of, *Act.* 17.11. The men of *Berea searcheth the Scriptures whether these things were so which they had heard*, which they could not do without repeating. Where there is a double duty performed.

*First*, they did repeat it, Secondly, they tryed it. To make this evident, consider these *four* things.

*First*, not repeating the Word of God after it is preached, doth quench the spirit, and that is sin, 1 *Thes.* 5. 24. Now it is quenched thus, In the time of preaching (for that is the time when the Holy Ghost breaths into our hearts, as he did into *Cornelius*) when he stirs up motions and we let them die, and recall them not, we quench and grieve the spirit, for then it is a mercy of God to trouble us, the time of healing being nigh if he step in (as it was in the pool of *Bethesda*) while the heart is soft, therefore put in the plough and join with God; for we must not be like those that are Sea-sick, while they are on the Sea they are troubled, but as soon as they get to shore, out of the Church door, they are well enough. If God at any time breaths his Word into us, we must do as Mariners do, who because they have not winde at their call, when it doth blow, they hoise up sail, and go on their Journey; the Word and Spirit blow when it listeth, therefore we must take opportunity to set our souls in the way of Heaven, to recall the motions which have been stirred up in the inner Chamber of our hearts, and to make use of them, lest by often neglecting them, the Spirit grow wearie, and cease to strive any more.

2. It is despising of prophesie which is a pearl, *Mat.* 7. 6. Christ will not have him admonished that before contemptuously refused it, because he will have no pearls be cast before swine. If admonitions be pearls, then much more instructions; if a private admonition be a pearl, then sure publick instructions: Now that is despising of prophesie, which is made plain thus. Suppose a man give another a pearl, while the giver is by, he looks on it and beholds the beauty of it, but when he is gone,

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he casts it away and trampleth it under his feet. So it is, if while the Word is delivering we attend to it, and when Sermon is done reject it, and look no more on it; but cast it away, is not this a despising of prophesie? It is food of the soul, and therefore not to recal it, is as it were children to take meat of their parents hands, and perhaps taste of it, but after cast it away; or it is as if sheep should tread their fodder under their feet. So it is when the Word is delivered (for it is the food of the soul) to receive it, and after to cast it away.

It will not profit us except it be remembred and hid in our hearts, we shall get no good by it; meat though it be eaten, yet if it stay not with us, it will not nourish us: unless therefore we labour to gather something from it, and retain it, it will not breed *succum & sanguinem*, nourishment in us as it ought. But this is much neglected of among men, for as many go into Gardens, some to see the variety of flowers, some to smell of them, but onely it is the Bee that fastens on them and gets Honey out of them: So many come to Church, some to see what variety the Minister hath, some get sweetness for the time, but onely they that do *insidere & notare*, lay them up and minde them, get profit by them. See this in other things, let a man hear a Philosophy Lecture, or Logick, never so long, if he recals not what he hears, it will be long enough ere he be an Artist, and are not Gods Ordinances much more to be respected? 3.

Not respecting of it takes Gods name in vain, and the Judgement of it is fearful, *viz. He will not hold him guiltless*; And that which is a taking of Gods Name in vain, is plain thus. The creatures are made known by many things that are not their names, as by qualities and accidents, but whatsoever God is made known by, is his Name: therefore to abuse his creatures, or the works of his mercy, since he is made known by them, is a taking of his Name in vain; and these that do so, God will not hold them guiltless; if not those that take his Name 4.

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in vain in other things, much less in this, therefore the Word is like *Jonathans* Bow, it never returns home empty, it is like the Sun that softens wax, but hardens clay; so that if the Word light on a muddy heart, it makes it worse, if on good, it softens it, and makes it better. There is not a Sermon which is heard, but it sets us nearer Heaven or Hell. On the contrary, not repeating is the cause that many are alwayes learning, but never come to the knowledge of the Truth: Suppose all that is delivered be not profitable, mind that which is, and know there is a necessity laid on these. If a man be convinced of the truth, let him take heed how he omits it, for if he do, he shall be beaten with many stripes, because sinne grows out of measure sinful.

*Use.3.* If whatsoever be delivered be meat to nourish, Physick to heal, then we must learn to esteem it much: What is the reason that men account of the Phylosophers Stone so much, if it could be got? Why do men labour all their lives for it, and spend their Estate to get it, when they see so many before them to have lost their labours? It is true, it heals all the diseases of the body, but this heals all the diseases of the soul, and this may be attained, the other cannot. Let us therefore as *Salomon* bids us, *buy the truth*, that is, be at any pains for it, lose outward contentments for it, and when we have got it, sell it not for pleasure, idleness, or things that will not profit us; and this we would do, if we were as sensible of spiritual diseases as of bodily, for then we would turn the Word over and over, and find plaisters for our sores. If a man be troubled with the Stone or Gout, whither will he not go? and what will he not give for remedy? so if a man have but the least grain of grace in him, he shall find spiritual diseases as sore as temporal. If we did see our diseases, we would to the Word and get them healed, we would gather reasons and apply them in particular. 1. Suppose a man have a disease like a Feaver, an inflamation of

of lust; see what reasons the Word hath against it, and apply them in particular. First, if they take their pleasure, they shall lose their profit in God; for an hours pleasure eternity of pain. This consideration caused *Job* to make a *Covenant with his eyes not to look on a maid.* Secondly, consider what great punishments are to the works of sin and iniquity, *Job* 31. 3. strange sins have strange punishments. Thirdly, sweet sins have bitter punishments; this sin of lust, or any other pleasing sin is sweet, therefore the punishment must be bitter, as sweet as honey at first, but as bitter as gall after, as soft as oyle, but as sharp as a raisor. Fourthly, it is an irrecoverable disease, they that go into it return not again, neither take hold of the wayes of life, that is, ordinarily they do not. Make a plaister of these reasons, and apply them, and they will heal.

2. Suppose a man hath a swelling of pride, see what the Scripture saith of it. First, *God resists the proud*, he sets himself against him; think then that God is thy enemy, the mighty God, that doth *what he will in Heaven and Earth.* Secondly, God *sends the proud empty away*, he may fill him with honour, and things that may do him more hurt, but he sends them away empty of good things. Thirdly, God knows him afar off. Fourthly, it brings destruction, when a wall swells it is nearer breaking; so when the heart is puft up, it is nearer destruction: apply these reasons, and they will prick the bladder of pride, and make it flat, and will bring down the pride of the heart. 2.

Suppose a man hath a Paralysis, or a Palsie of anger, that a man would be quiet and cannot: Consider first, *Anger rests in the bosom of fools*; all anger comes of folly, else when a mans anger is over, why doth he repent him of what he hath done? Secondly, it comes from pride; cure pride, and heal anger. Thirdly, it is a shame to be angry, *for a fool is known by his anger*, but a wise man covers his shame. It is a shame to be drunk, so to be angry, 3

gry; for anger distempers the soul as drunkards doth the body: for all these are as drunkenness and the actions that proceed from them as vomits.

4. Suppose a man hath a leturgy of idleness, consider first it brings beggery, secondly it makes our Sacrifices dead, our prayers *cadaverosa sacrificia*, carcases of sacrifices, and have neither life nor soul in them, as the carcase hath the lineaments of the body but wanting soul, none delight in it; so prayers have the lineaments of a duty but wanting life God abhors them. Apply this medicine and it will quicken us, and make us shake off this disease.

5. Suppose a man hath a humor of vain glory, see what the Scripture saith of it. First *he hath his reward*, his applause is the reward, and he shall have no other. And will it not be a terrible thing when a man hath performed a duty, and hath applause of men and no more, for God to say to him, thou hast thy reward. Secondly it is an empty thing κενοδοξία like a bubble, with a mans breath it is soon broken.

6. Suppose he hath a plurisie of security, consider first, 1 Prov. 32. *ease slayeth fooles*, its an ordinary thing whereby fooles forget God. Secondly it brings sudden destruction as a plurisie brings present death if a man be not let blood, *Esa.* 47. 11. Evil comes and he knowes not the cause of it, mischief falls on him and he knowes not how to put it off, *desolation comes suddenly and he knowes it not*, labor therefore to be let blood speedily.

7. Lastly, suppose a man have an unsavoury breath of evil speeches. First pray with *David*, *Psal.* 141.3. *Set a watch O Lord before my mouth, and keep the door of my lips.* Secondly as unsavoury breath comes from unsound lungs, So evil speeches come from an unsound heart; therefore preserve good things in thy heart, and the speeches that come from it will be good: *For out of the aboundance of the heart the mouth speaketh*, What goods are in the workhouse are brought in the Shop.

Let therefore this plaister be laid to the sore and abide there

there, for so it must *si morbus sit contumax*, if the disease be violent.

As the word healeth those that be sick, so it nourisheth and strengtheneth babes, and those that are bruised reeds, who complain with *Paul* that they cannot do as they would, they are unable to pray and perform good duties as they would, they find themselves still weak, they are able to grapple with an easy lust but a strong one is too hard for them, they are able to creep but not *to run the way of Gods commandments*. Go to the word, be conversant there, and it will strengthen thee though insensibly, as daily sucking makes a child battle, though they see it not, so if one be conversant in the word he will grow stronger by it, and will make himself as a grey-hound comely to run, and run apace, not onely in plain wayes, and like a child that cannot get up a pair of stairs, but it will make him climb the craggiest rocks, and will make him a victorious King, able to overcome strong temptations, as St. *Paul* said to the people when they asked him how they should do when he was gone, *he said I will commit you to God and his word of grace*, intimating that if they had that, it were no matter whether they had him or no. Therefore if one have lost his first love, his first beauty and colour, let him go to the word and it will bring it again, because it takes away the sickness that takes away the colour, onely some cautions must be observed.

*First*, It must be constantly read, it is not enough when we are hindred of other businesses, then to take a book in our hands by accident; but it must be read constantly, this is commanded the King who hath the greatest businesses, *Deut.* 17.18 *Jos.* 1. 10. The word is commanded to be read day and night, if we must read it day and night, the least that we can do is to read some part of it every day. The best way therefore is to bind our selves thereto, as to private prayer, so to reading, for it is a part of the sacrifice, this is evident in *David* that did *esteem it more then his appointed food*, he had rather miss his meat then this Word,

he had rather keep a constant course in reading the word then in his appointed food.

*Secondly*, It must be read with delight and meditation, *Psal.* 1. 2 The blessed man *delights in Gods Law, and meditates in it day and night, viz.* he reads and doth delight in that he reads and meditates in it, for both go together, and therefore *he is like the tree planted by the waters side, that brings forth his fruit in due season*, but he that reads it without delight is as a dry tree that sucks no sap from the root, and hence it is that meditating is put for reading, *Jos.* 1. 8. *Thou shalt meditate in it day and night*, and so I take all places to be meant where meditation is commended; for want whereof a man is confused in those things that he most delights in, and will be excellent in, therefore the word must be read with delight.

*Thirdly*, It must be read with prayer, if we receive not our ordinary food without prayer, much less spiritual, why then should we read the word without it; the means indeed hath a nourishing faculty inherent in it, but yet we must pray, or else it will not put forth his force, the word hath a nourishing facultie going along with it whereby it nourishes, but the holy Ghost must work and cooperate, and unless he do so, it cannot profit, and this is the reason why many hear and profit nothing, because the holy spirit works not with it, and it works not because they pray not for it, that so they may have it, *Luke.* 11. 13. *God will give his holy spirit to them that ask him*, had we not need then to pray as *David* did, *Psal.* 119. *Lord teach me thy statutes, and open mine eyes to see the wonders of thy Law*, he reads it, but he knowes that prayer will fetch down the spirit, pray then for it, for that puts a nourishing faculty into the Word, and the word nourisheth not without it. If we do thus it will strengthen us if we be weak, and heal us if we fall into a consumption of grace.

*Fourthly*, It must be read or heard in faith, that was the

the reason that it nourished not, and why it did not strengthen because it wanted faith, look what seed is thrown into baren ground it takes no root downward nor brings no fruit upward: such is the word to an unfaithful heart, but look what seed is sown in good soil and that is fruitful, so is it with the word being heard with faith, 1 *Thes.* 1, 2. 13. *It wrought in all those that believed,* as if he should have said, it is believing of the word that makes it effectual, otherwise it is as the shining of the Sun to blind eyes, and falling of rain upon rocks. Though they of themselves do lighten, and be enough of themselves to lighten and make them fruitful, yet the fault is not in the Sun nor the rain. The word is a sword, but faith sets an edge on it to divide between the marrow and the bones, that makes it lively, without which it is a dead word, there is no life at all in it. See it in particulars, the word saith, *Thou shalt not steal, Thou shalt not take the Name of the Lord thy God in vain,* did you believe this and seriously consider this that it is Gods commandement, it would be effectual unto you to make you beware, were that in *Rom.* 7. duly considered, that the least sinne keeps on in the state of damnation; it would make them look about them and try whether they were in the faith or no. If that in *Gal.* 5. were seriously considered that *whosoever is in Christ hath crucified the flesh, and the affections of it,* that if any lust be alive in us we are not Christians. Were this well weighed it would make natural men know that they were in a damnable estate.

It is profitable therefore in reading of the word, to joyn with it such disjunctions as these which follow, either it is the word or it is not, if it be, then it is true or not true. If true, then infallible, for so it is if it be the Word of God, and thus ought we to build on it, and guide our course of life by it, *Prov.* 12. 13. if that were considered, *viz. That none should be established by wickedness;* then men would not get goods, by inordinately and by unlawful means, nor in an indirect manner, if that 1 *Cor.*

6. 9. were considered, *that no fornicators nor adulterers, shall enter into the Kingdom of Heaven,* if this I say were believed and applyed in particular, men would not continue in it, nor rest tell they were washed and sanctified, if threatnings in the word were throughly believed, they would make us fear, if the promises were believed, they would make us rejoyce, if the commandements were believed, they would make us obey.

Concerning outward things, if one bring another newes of any true good, if he believe, how doth he rejoyce; on the contrary, if we tell one of an evil about to happen to him, as if a Physician should tell a man he should die presently, if he should believe it, it would make him sad, if one told another of a good course of life, if he did believe it to be so, he would take it; so if there be any promise in the word if it were believed it would make a man to rejoyce, if we did believe any threatnings we would fear them more then any cross, if we did believe any direction we would follow it, faith is the pen that writes the word in the heart, to wit in the will, which hath an influence in the whole man, therefore God makes his covenant that he will write his word in their hearts.

*Fifthly,* It must be received with an honest heart, *Luke* 8. 15. it is required, and it is the quality of the fruitful ground to receive the seed of the word *into an honest heart,* that is when a man comes with resolution to do whatsoever he sees to be Gods will. And it stands in *two* things.

*First,* To be easy to be convinced of a truth, to be hard to be convinced of an untruth, is a sign of an honest heart, *Jer.* 4. 3 2 These that *Jeremy* told they should not go into *Egypt* would not believe, but said he *spake falsely,* and the reason was because they were unwilling to stay in *Judea,* whence it is plain that if the will be bent to do a thing, the understanding will hardly hold the contrary.

Let reasons be brought out of the Scriptures to prove u-

ſury unlawful, and to prove that ſabboths muſt be kept holy, if men will not be kept in, or will not be ſo ſtraight laced, they will not be convinced, the ſpirit muſt convince them. Otherwiſe for the Miniſter to ſpeak without the ſpirit, is as it were to bring a letter fair written without a candle to read being dark, For the Miniſter may bring reaſons, but if the ſpirit light us not to read them they will not profit us nor convince us.

*Secondly*, It ſtands in doing whatſoever we are convinced of. See an example of an honeſt heart to be conſidered in *Cornelius*, *Act.* 10. 33. *we are here preſent*, ſaith he to *Peter*, *to hear whatſoever is commanded of God to hear*, *viz.* to obey. See in *Nathaniel*, *behold a true Iſralite*, *in whom there is no guile.* This is guile in a mans heart, when he makes a ſhew to do many things and deceives himſelf in doing them. See in *Paul* when he was ſtrucken down to the earth, *Act.* 9. he ſaid, *Lord what wilt thou that I do? and I will do it.* And ſo he did not onely in doing but ſuffering for him: and ſuch a heart is in every man after converſion, for till then he will not give his ſhoulders to the yoke. See an example of an honeſt heart ſeemingly in *Johanan*, *Jer.* 42. where he bids *Jeremy* to go to God and ſee if they ſhould go down into *Egypt*, there he made a ſhew that he would do whatſoever God commanded: yet after he tells him he intends it not, unleſs the word ſhould run with the ſtreams of his affections, *Ezech.* 14. 3. theſe men ſaith God have ſet up idols in their heart, yea and a ſtumbling block before their faces. So that there is an Idol in the hearts of many, when they come to hear, and that hinders their profiting by it, and hearing by accident that makes it worſe, as we ſee in Phyſick *impurum ſtomacum quo magis nutrieris eo magis laſeris*, an impure ſtomack the more it is nouriſhed the worſe it is, becauſe the ſtomack is of that nature that either it aſſimulates the meat into nouriſhment, or elſe reſects it, but unto an unhoneſt heart the word is a reproach, and therefore when in the Word it meets with admoniti-

ons,

ons it swells and is moved at them as if it were provoked by a defamation.

*Use 4.* The fourth Corollarie.

This concerns Ministers onely, if the words of a Minister must be wholesome, then Ministers must behave themselves accordingly. And there are *six* advertisements for them;

*First*, That concerns the act of doing, and the *five* other the manner.

*First*, If the words of a Minister must be wholesome, then he must be diligent, because his words must be health and Physick, if he neglect this, then he hinders them both of the profit of health and Physick. And as none must do this, so especially not those that have a flock depending on them. For if he be worse then an infidel that provides not temporal food for his family, what is he then that provides not spiritual food for them that depend on him, as much as a family doth upon a master? if he loves not his brother that hath this worlds goods, and seeth him want, and gives not to him, how then doth he love God, that hath spiritual food and seeth others want and gives it not? As we count rich men cursed who are hoarders up of corn when the year is plentiful, by not bringing it into the markets; So there is no famine of the word, knowledge doth abound as water in the sea, yet a famine is made, because Ministers bring it not out into the congretions that the people may feed thereof and live. As any thing has more in nature, so it communicates more to others. The greatest luminary gives the greatest light, the fullest fountain the most water, the most fruitful soil brings forth the most fruit; so ought we in good things to do as the preacher did, *Eccl.* 12. 9. The more wise he was, the more he *taught the people knowledge.*

The Word is Physick, therefore they are the Physicians and must heal them, least they take that complaint, *Jer.* 8. *last. Is there no balm in Gilead, is there no Physitian there? Why then is not the health of my people recovered?* Let us make up the similitude a little, the word is balm, the Ministers

nisters the physicians, the people patients, now we reckon him no better then a murtherer, that being sent to a sick man, should take his fee, and all this time he is with him, spend his time in sporting, and let his patient die; so if the people that are sick for knowledge, send for a Physitian, a Minister, and give him his fee, and he neglect them, and they perish, he is a murtherer. Though many perish, *ex morbo & non ex defectu medici*, by reason of the disease and not the defect of the Physician, yet this is the fault in most. Again if the word be food, then the Ministers are shepherds, and a shepherd must not feed himself with ease and pleasure, (not but that these may be conveniently taken,) but he must not spend his time in them. See if this induction be not made, *Ezech.* 34. 23. *Wo to the shepherds that feed themselves, should not the shepherds feed the flock? they eat the fat and clothe them with the wooll:* they kill them that are fed by other.

But here because they think they feed when they do not, the question may be, what it is to feed them? *Quest.*

It consists in *three* things. *First*, Let every one feed his own flock; it is best for the mother to feed her own childe, while it is done by step-mothers its not so well done, because they want natural love, the opinion of propriety makes them more careful, and that which is most remarkable is, that the want of large wages doth not discourage from it, and it is not substitutes and proxies that shall give acconnt for the sheep, but the shepherd himself. *Answ.*

*Secondly*, Let it be frequently done, not once a quarter, or once a month, The people are weak, therefore they must be fed with a little and often, *line, upon line, precept, upon precept, for* weak stomacks will not bear much at a time, but it is best to give them often and a little, hence it was that *Paul*, 2 *Tim.* 4. charged *Timothy* before God, and our Lord Jesus Christ to *be instant in season*. See what Canons the Counsels have induced hence, and thou shalt find to preach

in season, and out of season, is to preach twice every Sabboth day, when the people meet together, for then it is seasonable to instruct them, and not to let them go away without their food. And out of season is as oft as opportunity is offered, and the Minister is able.

*Thirdly*, Let them be fed with convenient food, let it be such as they can eat, else they may die for all that. Therefore it is not enough to preach unto them, but to Catechise them to their capacity. For want of this it is that Ministers though they have been diligent in preaching, yet the people perish, and are as ill at seven years end as before.

Now *two* things are required to make the food convenient, the *matter* and the *manner*.

*First*, The matter, that their termes be not too high, so that the people understand them not.

*Secondly*, The manner, some people are so weak, that a continued course doth not profit them. And it were to be wished that Ministers would do this: teach them in a Catechizing manner; For then many souls would be saved, which die for want of knowledge. Yet the people though they were ignorant, they should not spend their whole life in Catechizing, for these people are like narrow mouthed bottels, pour water in drop by drop, and they will receive it, but if you pour it in by full streams, it will fall beside. So if the ignorant be taught line by line it will profit them, when a continued course is too high for them, it will not, therefore the Minister must deliver the word in such manner as they can fitteſt receive it, and this is laid upon their charge, for they must instruct the people. And if they find that this course doth not do it, they must feed them with food convenient for them, to express it by a similitude, children are put to a nurse which should give them milk, but if she spreads a table with wholesome meat constantly, which is too strong for them, and if their parents come and find them dead, shall she be excused though she say it was not her fault, for she

she provided meat for them. So it is if the Minister provide wholesome meat on the table twice a Sabboth, yet if the people perish because they cannot eat it, he shall not be excused, and therefore Ministers ought to consider the pretiousnes of a soul, and they must be careful that if the people perish, it must not be for wants of knowledge, they may preach to them, and yet they may perish for *Cathedram habet in Cælo qui corda docet*, He it is that sits in Heaven that turnes the heart, onely they must inform the understanding.

The other five advertisements concern the manner.

*First*, Their preaching must not be a general discourse, but a particular. And this is gathered from the text thus, because general discourses fit not, neither heal nor nourish, but are like lightnings that break the air, but light upon no particular subject; if they do it is seldom; so these general discourses make great shewes, but men are not inflamed with them. As if a Minister should find faith in a text, and discourse of it, but never apply it, Ministers are *fullones animarum* the fullers of the soules, and it is not enough for them to bring soap, though it be of the best, but they must apply it to scour the blots out of mens hearts and consciences. *Advert.*

They are builders, therefore it is not enough to square the stones, and bring profitable matter, but application makes the building go forward, and that is the laying of one stone upon another, yea it is that wherein practising consists, interpretation and application, to expound and apply; what else did *Paul* mean, when he bad *Timothy* to *divide the word*, to wit, not to deliver it in gross, but tell them in particular, such a thing serves to cut down such a sin: for when the word is applyed it is a searching plaister. First to draw out corruption and then to heal. I appeal to every mans breast, if the word be not more effectual when it is applied, for then men fall down and say that God is in them of a truth, *viz.* you speak in the evidence of the spirit, 1 *Cor.* 14. 25. *Tim.* 2. 15.

*Object.* If the matter be good and substantial it is no matter, the Hearers may apply it, therefore it is supervacaneous needless to do it.

*Answ.* This is all one, as if a Chyrurgion should say to a Patient that hath a swelled arm, I have prepared a knife, and cannot he launch and cut his arm himself? as this would be a folly in them, so it is in Ministers to say so, for it is as dear cutting off spiritual hands and legs, as it is to cut corporal; therefore it is not enough to bring good matter, but they must press it on them, not in a word or two, or by intimation onely, but to lay it on them with as full a hand, and as seriously as they can, and as perticularly as they can. Men are so mannerly this way, that they will be ready to lay admonitions on other mens consciences, rather then on their own, this thing will they say belongs to such a one, but not unto me, *Heb.*13.22. *suffer the word of exhortation* a while. He speaks as a Physitian there to his patient, suffer me to see the wound and to put a tent into it, which shewes that there is a backwardness in our selves, and therefore if Ministers will do any good, they must apply the word home.

*Adver.* 2. *Secondly*, As they must apply, so they must not misapply. And this is gathered from the Text thus; Physick if it be misapplied it will not heal. And meat misapplied will not nourish. And this misapplying of the Word may be double.

*First*, General.

*Secondly*, Particular.

*First*, *General*, when they give milk to them to whom strong meat belongeth, and when they give strong meat to them to whom milk belongeth.

And this *second* is most failed in, when Ministers preach to ignorant people, and walk as it were in clouds. When they deliver the Word in scholastical terms, this is as it is in the fable, to put meat into a narrow mouth'd pot, though the Crane get it out yet the Fox cannot. So though Schollers can pick out the meaning, the plainer people

people cannot; it is the fault of some to preach University Sermons to the people, which they have made for a more learned auditory. It is all one as if a man should come to a fair where there were none but poor people, and bring Jewels to sell, he might carry them home again, the people would not buy of them because their purses would not reach the price, or because they know not the use of them; but bring spades and such things as they have use of, and you may sell them: So when they preach these Sermons to the people, though they be pearls, yet they be such as the peoples capacity cannot reach to; but bring plain Doctrine, such as they have use of, and you do them good.

The *second* particular, and that is when that particular part is misapplied concerning healing, and nourishing, confuting and dehorting; this is *two-fold.*

*First*, Concerning Time.

*Secondly*, Persons.

First, For the time, either when they comfort too soon, or where comfort does not belong, so that they are like a wound too soon healed, that breaks out worse, *Esay* 50. 19. *God hath given me the tongue of the learned to minister a word in due time to him that is weary*; they that be *weary* must be *refreshed.* Again, *secondly*, they stay too long ere they comfort, 2 *Cor.* 2. 7. Let not the Incestious person stay too long least he *be swallowed up of grief.*

*Secondly*, When it is misapplied to the persons, when they speak peace to whom God speaks not peace, and when they speak to the grief of those whom God would not have cast down, *Ezek.* 13. 10. *They cry peace where there is no peace*, and *dishearten* those that are sincere, that is to apply playsters where there is no sore, and to strengthen the hands of the wicked. But of this I will say no more but that, *Prov.* 17. 15. *He that justifies the wicked and condemns the just both of them shall be an abomination unto the Lord.*

*Thirdly*, Their words must be pleasant, they must not *Adver.* 3.

be ſuch as people loath. This is gathered thus. Meat will not nouriſh unleſſe it be eaten, and if they like it not they will not eat it, and ſo will not be nouriſhed; therefore the words muſt be ſuch as pleaſe the appetite of an honeſt and good hearer, ſuch as excite and ſharpen. Miniſters muſt be like ſhepherds that give the ſheep the tender graſſe, and not the blown fodder; and therefore the Steward was commended that brought out of his treaſury things both *new* and *old*. So Miniſters may bring variety of diſhes, but with this caution, that they be out of Gods pantry, *Eccleſ.* 12. 10. *He taught the people, and in teaching* for the manner, *he ſought out pleaſant words*, and upright writings, even the words of truth where three things are obſervable.

*Firſt*, He took not what came firſt to hand, but ſought *out pleaſant words*. 2. He had veriety. 3. They; were pleaſant and yet upright.

The choiceneſſe hindred not the truth, nor the pleaſantneſſe their uprightneſſe. So Miniſters muſt make their words as pleaſant as they can, yet they muſt have no flowers but out of Gods Garden, no honey but out of his Hive, no phyſick but out of his Shop, and they muſt be as eloquent as they can make them. It is commended in *Apollo* that he was an *Eloquent man*, but it was in confuting the *Jews*; ſo long as it runs in a right channel, let it run with as ſtrong a ſtream as it can, yea the Miniſters are bound to this, for curſed is he that doth the work of the *Lord negligently*; and therefore they muſt uſe all their art to this purpoſe: And this made *Paul* cry καὶ πρὸς ταῦτα τίς ἱκανός *Who is fit for theſe things?*

2 *Cor.* 2. 16.

*Object.* But ſome may ſay, What muſt they do that their words muſt be pleaſant?

*Anſw.* *Firſt*, They muſt be good for ſubſtance, well wrought, there muſt be ſtrength and power in them, they muſt be wine, not water, ſilver not droſſe, cream not whey, let them be of the beſt.

*Secondly*, Let them be new for matter and manner, for things

things common breed loathing, the best dishes if we feed every day on them, we shall loath them in the end. Manna though it was the best food, *Angels food*, yet the *Israelites* grew weary of it, and the word is not onely common when it is not new, but it loses the efficacy; Physick if it grow familiar to the body, it will not work; so when admonitions are familiar there is not so much notice taken of them, they pierce not so effectually, nor enter into the soul.

*Fourthly*, Their words must be methodically delivered. *Advert. 4.* This is gathered thus; the word is meet, as meat will not nourish unlesse it be retained, no more will the word, and that is not retained without method. He that preaches without this puts water into a sieve that will run out, so the word confusedly taught runs out and stayes not with them; if it do, it doth them no good, they may be compared to the walls of *Besaxtim* the joynters whereof were so close that, *unum continuum putares Lapidem*, you would think it were one stone, though it be a commendation in a wall, it is not in a sermon for *three* reasons.

*First*, The end of preaching is not onely to stir up the the affections, but to enform the judgement, and that is performed when it is remembred, now the memory is strenghtened by method: and although the other kind of preaching may please (as it is doubtful; for long wayes are most tedious where there is no turning) yet when it is most remembred it doth most good, and it is then most remembred when it is most methodically delivered.

*Secondly*, The end of preaching is to beget knowledge in the people, and this is done by method: for it helps the understanding and the memory.

*Thirdly*, Its necessary that the word be repeated, now method helps that, when one thing is linked to another. And this is needful because we have more then a natural forgetfulnesse in good things, and the Devil is ready to steal away the word that is sown in our hearts; since therefore we are so forgetful, and the Devil so ready, we had

had need of all the helps we can: and therefore Ministers must make their points plain, and frame their method to that purpose.

*Adver.* 5. *Fifthly*, Their words must be all spiritual, holy, substantial, not frothy or light, and how much is this better then to fetch in hæterogenea that cost so much labour; what racking is there of wits to please the people, and what choise of phrase, when plain preaching profits more; we may say of these as of smiths small plates, wherein they shew their workmanship; they cost much pains but profit least; so these spend their enterals like the spider, and do no good but only to shew their skill: is it not better to take grapes from the tree then painted grapes, to fetch in hæterogenea; because this is much failed in, we will shew the causes of it.

1. *First*, They then shall want applause, and bring contempt to themselves.

They shall get better applause then they should have if they had the other, *viz.* the applause of God. Shall the Heathen man esteem his conscience, *pro amplissimo Theatro*, and shall not we esteem the testimony of our conscience above other things, we that have the life of Christ in us and believe the scripture, that God rewards them that do good, and shall we be carried away more to please the inordinate appetite of curious hearers, then for conscience towards God. Hear what Saint *Chrysostom* said of him self, for it is remarkable, When I first began to preach I was a childe and delighted in rattles, in the applause of the people, but when I was a man I began to despise them; so ought Ministers to be rather delighted *fletu* then *plausu populi*, with the *weeping* then the *applause* of the people.

But *secondly*, their auditory will not relliſh it when *Pithanologia* is not mixt with their preachings.

Though they be bound to please a good hearer, yet they are not bound to please the inordinate appetite of hearers; and if their taste be vitiated, they must see *quid mor-*

*morbus, non quid æger postulat*; What the disease, not what the sick party requireth. There is a disease called *malacia*, [*πίσλα Pica*] wherein the party desires coals and ashes, for the humors that possesses the mouth and the stomack. Now a good Physitian will not give him coals, but labour to purge him of that disease, and feed him with good meat; so suppose the Auditory be inordinate Hearers, they must not be pleased, for *morbi augentur similibus*, diseases are increased by their likes, but they must seek to purge the peoples stomacks of these impure humors, and feed them with wholesom food. Is it not for more reason that those which are of uncircumcised ears, should be healed, then that the Word should be mingled to please them? Is it not better that they should be purged to taste the pure water, then that their food be squared for them?

But for the quoting of humane testimonies, &c. if they be lawful to be used, why should we be restrained? And herein before I come to the reasons, I will promise these *six* rules or grounds, wherein I will lay down the restraints and liberties, the cases wherein we may, or may not use them.

*First*, whatsoever we deliver in preaching, must be *per se credibile*, and that by primary authority in it self, not derived from others, this is plain. 1. *Ground.*

(1.) Because the Ministers are Embassadors, yea Gods own mouth, *Jer.* 15. 19. Now this they cannot be, unless they deliver the word purely.

(2.) Because the hearers must receive it as Gods word, and if they must so hear it, Ministers must so preach it; therefore purely.

(3.) Because in preaching we preach to the consciences of men, and this we do not unless the word be Gods; for he beholds the conscience, and tries the heart and the reins; and therefore unless we speak it from God we cannot do this.

(4.) That which we deliver in preaching, must be re-

ceived with faith, and that not humane, whereby I believe there was a City of *Rome*, and such a man as *Pompey*, though I saw him not; but divine, and that is true, that *omnis fides fundatur in Verbo Dei*, that all our faith is grounded on the Word of God; and unless that all that we deliver be Gods Word, this faith will not be grounded on it; so that this is true, that all exhortations must by the Word be interpreted or applyed, not the sayings of men, or quotations of Authors, because the Minister is God's Embassador, and the Word must be delivered as Gods Word by faith, otherwise we shall never speak to the conscience.

To this ground are *four* liberties.

*First*, we may use them in case of application, though the rule it self is to be proved, and confirmed by Scripture, yet when we come to apply it to the manners of men, if for proof, that they are guilty of such a fault, we produce an Author, we shall rightly do it. So *Paul*, *Tit.* 1. 12. *One of your own Prophets have said, the Grecians are lyars, evil beasts, slow-bellies.* Mark the manner of speech; he proveth not thereby, that they ought to be such (for that he takes as proved otherwise) but when he comes to apply it, he tells them that one of their own Prophets said so, so 1 *Cor.* 1. 11. *It hath been declared to me by them of the house of Cloe, that there are contentions amongst you*; he doth not prove by any of the house of *Cloe*, that there ought to be contentions amongst them; but when he came to apply it, he tells them that some of the house of *Cloe* told him so. If we were to shew the gross Idolatry that was in the wisest of the Heathen, and produce *Homer* or *Plato* to shew it, we should use them right. So if we were to shew the Atheism and wickedness of the Popes; if we use *Platina*, or any other of their Prophets, to shew it, we use them right.

*Secondly*, we may use them for instances, as suppose we were to prove that the moral Law was written in the heart by nature, we may prove it by *Rom.* 2. if when it is proved

ved we bring an instance out of *Plutarch* or *Seneca*, we shall rightly use them.

So for Historical relation, if we were to prove the change of the Sabboth, we might do it by Scripture, but if we did produce the History of those that lived presently after the Apostles, we in so doing shall use it aright. So for the fulfilling of propheſies, when we find propheſies in *Esay*, *Jeremy*, and we bring Heathen Authors to shew the event of them, we shall use them aright.

*Thirdly*, in case of confutation, if we were to confute error, we may produce Authors, that so we may not seem to fight with our own shadow, and to fasten that on them which is not true. So Christ used the Pharisees, *Mat.* 23. that said, *Whosoever sweareth by the Temple it is nothing, but whosoever sweareth by the gold of the Temple is a debtor.* And as he did it in the general, so may we in the particular.

*Fourthly*, comparatively, to shame Christians with the practice and judgement of the Heathen, who see more in their own light, then we do in the Sun-shine of the Gospel, 1 *Cor.* 11. 14. *Paul* proves by the Law of nature that it is a *shame for a man to wear long hair*; doth not the Law of *nature teach you, that if a man have long hair, it is a shame unto him?* If in this case we say an Heathen Writer saw this, and why should not we? thus we use them aright.

*Secondly*, Christ receiveth not mans testimony, *John* 5. 34. and he gave the reason, *ver.* 36. *Because I have a greater witness then that of John.* If it be objected that *John* bare record of Christ, and all the Disciples were sent forth as witnesses of him in all *Judea* and *Samaria*. 2. Ground.

I answer, they were not co-witnesses, but declaratory witnesses, as a *Præco* or Cryer witnesseth that he speaks nothing but that which is suggested from the chief Speaker, and a Scribe, that he writes nothing but that which was dictated unto him from another, and those which had been present at some things, that they relate nothing

but what they have seen and heard. And this distinction of a declaratory witness, I have from that place in *John*, where it is said, *He confirmed his witness by signs and wonders.* Now none can be witnesses declaratory, because they see not Christ, nor have their doctrine immediately from the Holy Ghost. May I not say it is so interpreted, because they agree in it?

No, the Scripture receives no witness but his own; as the light cannot be seen but by the light, so the Word is not to be interpreted but by the Word; to say this is the sence, because *Augustine*, *Calvin*, and other Writers say so, it is not reason enough: if we will give a sence, it must be because the litteral sence is so.

*Secondly*, because the sence of it agrees with other places of Scripture.

*Thirdly*, because it is answerable to the analogy of faith. To this restraint there is this liberty, though the Word receive not the witness, yet the men that deliver it may. So *Amos*, in the 11. Chapter useth an external argument, when he would evidence that he was a true Prophet, he useth this witness, *ver.* 14. *I was a heardman, and the Lord took me as I followed the flock*: so *Paul*, *Gal.* 2.9. *Cephas and John gave to me the right hand of fellowship.* So in preaching, though the Word need no witness, yet the men that preach it may; and that

*First*, in case of partiality, if the nature of the point be such, that gives suspicion of partiality, as in a point of controversie, we may alleadge these that are not partial: as for the Supremacy of the Pope, when they alleadge that place; *On this rock will I build my Church.* If we being thought partial, did alleadge *Augustine*, who lived before the Pope challenged to himself Universall Authority, and proved that by this Rock was meant this profession, we use them aright.

*Secondly*, if the person be suspected of novelty, he may produce an Author to shew that what he saith is not new, but that which was used before. This reason *Augustine* gives,

gives, why he uſes *Cyrill* and *Optatus*, in his Book againſt the *Pelagians*, not to confirm, but to ſhew that he neither ſpake nor taught any other doctrine, but that they did before. And therefore it is obſerveable, that Fathers in their Sermons did not quote them. And well were it if thoſe that followed them ſo much in other things, would follow them in this. But in caſe of controverſie, ſo they did, and that with this caution, to ſhew that it was no new doctrine they taught; ſo we may ſhew that we teach no new thing, not onely by modern Writers, but alſo by antient.

*Thirdly*, in caſe of ſingularity; to remove that, we may produce the confeſſion of Churches, Canons, and Councels, and the conſent of Orthodoxal Fathers.

*Fourthly*, in caſe of explication of an Hebrew word, that we produce examples of men that write in the ſame tongue, and ſhew the meaning, for as much as the Holy Ghoſt writ in that language, we ſhall uſe them aright. So for *Chronology* and *Geography* in explication of *Daniels* weeks againſt the Jews, if we produce Authors to ſhew how many Kings of *Perſia* there were, how long they raigned, we uſe them aright.

*Thirdly*, the third ground is taken from the Office of a Miniſter, a Miniſter as a Miniſter ought onely to uſe Gods Word, not mans; the reaſons are, 3 *Ground.*

*Firſt*, from his Name, he is a Miniſter of the Goſpel, therefore not a Miniſter of humane learning; humane ſentences are humane ſayings, 1 *Cor.* 4.1. *We are diſpenſers of the myſteries of God*, and not of men.

*Secondly*, a Miniſter as a Miniſter ſpeaks from God to men, but when he produceth humane ſayings, he ſpeaks from man to man.

*Thirdly*, as he is a Miniſter, ſo the weapons of his warfare are *ſpiritual and mighty through God*, not *carnal*, that is not humane ſayings. Therefore when he uſeth humane learning, he ſpeaks not as he is a Miniſter, 2 *Cor.* 10.4. Humane teſtimonies are carnal weapons, there-

fore to this there this is liberty; that although a man do that, not as he is a Minister, yet it in preaching some passage require it; he may speak from men to men, and fight with carnal weapons. True it is, that when a man confutes with carnal and Philosophical reasons, he shoots with their own bow and contends with their own weapons, yet may they use them.

(1.) For such reasons, though they be humane, yet they may convince; so *Goliahs* head was cut off with his own sword.

(2.) Though they beget no faith, yet they may dispose to it.

(3.) Though they build not up so directly them that believe, yet they are helps to take away scruples, and to answer objections and temptations, and in this regard he may use them; onely with some due cautions.

1. When the nature of the point, and the Auditory requireth it; such points seldom fall out, but when they do, we may do it.

2. That it be done with intimation, that it is an external argument, lest those that hear it mistake it.

This observed, a Minister may lay aside the person of a Minister, and use mens arguments and reasons, *Acts* 17. 23. speaking to the people that were ignorant, saith, *I saw it written on the Altars to the unknown God*: when he would prove that they were created, he saith, *In him we live, we move and have our being, as one of you have said, we are all his off-spring.* As if he should say, this Poet hath authority with you, else it were but a weak argument, and if he did it, so may we. Suppose we were to prove the Scriptures to be the Word of God, we may prove it, because its that on which faith is grounded; if in this we do produce humane reasons, we do aright.

4. *Ground.* The *fourth* ground concerns the use of humane learning, and it is this. That the excellency of humane wisdom is not to be used in the testimonies of God. That is, not in preaching the Gospel. I alleadge

ledge the Apostles own word, *I came not unto you in the excellency of speech, or of wisdom*; contrary to those that think, if the Divine truth be sound, learning may be laid in it, and the ground-work may be wrought with gold. If any think themselves straightned in this opinion, see 1 Cor. 2. 1. *I came to you* saith *Paul*, *not in excellency of speech or wisdom*; what wisdom doth he mean? not Divine wisdom, for that he had in aboundance, but humane wisdom, σοφία, I came not to shew the testimony of God by it, *But I esteemed to know nothing among you, but Christ and him crucified*; That is, I accounted nothing else worth the knowing: to this there are these liberties.

It may and ought to be studied, as it prepares the understanding to deliver the Divine truth, and therefore Students are to be exhorted to study it as a necessary help, so that he is a Lay-man that wants it. 1.

It may be used in preaching, yet not in the substance and words of the Author, for that is to mingle chaff with wheat. It is certain, all our weapons must be *spiritual*, yet we may sharpen our weapons at the forge of Heathen Writers, they may have an influence into our Sermons, as the Stoicks say. When we give hey unto our beasts, we look not for hey again, but for fruit, wool and milk. So we must not utter them in the same words, but digest and turn them in *succum & sanguinem*, that the understanding may be strengthened, and then we may deliver them the better. The *Israelites* must not put the jewels that they took from the *Egyptians* into the Temple in the same manner, but melted. So humane Writers may not be used in the same fashion we take them, but melted & turned into another shape, we may use them. *Paul* is plain for it, *I came not in the excellency of speech or wisdom*; where *two* things are spoken against (1.) the mingling of the Word with corrupt glosses, (2.) delivering it so mingled. 2.

The *fifth* ground concerns humane eloquence, and that is this, we must not use the excellency or wisdom of words, but deliver the word in the plain evidence of the *Spi-* 5. *Ground.*

*spirit* and of *Power*. That is, that there be no mingling of humane learning with divine mysteries in shewing the testimonies of God, though the words be pure matter, we may not set an excellent stile upon them, but plainess which becomes the gravity of it. The word may be delivered in an high still, yet so as pearls, that it may shine in its natural brightness, otherwise it rather beautifies the speaker then the word; I appeal to the consciences of men, if in these deliverances it doth not *sapere aliquid humani*, and though we think not so at the first, yet many on their death beds have said it. If this seem to slight, see the Apostle, *I came not saith he in humane wisdom*, that is in tricks of wit, and in the thirteenth *verse* which *words we speak not in the words that mans wisdome teacheth, but which the holy Ghost teacheth.* He was not onely careful that his master was sound, but that his words were also plain, 1 *Cor.* 1. 17. *Christ sent me to preach the Gospel, not in the wisdome of words.* And what can be meant by this but that curiousness of stile, which rather weakens then strengthens the work. To this there is this liberty; that when we cannot well express our selves otherwise, when some sentence taken out of an Author, will more pithily express our mind, we may use it, onely these cautions observed.

1. The phrase must not be light or metrical speeches, that it stand not upon paranomasias and verbal conceits, that it do tickle the ears and move laughter, or poetical allusions, as the *hire of a whore* might not be brought into the temple though it was silver, because of the baseness of the thing whence it was raised, so though they be as fit as others, yet they must not be brought into sermons because of the base ground whence they were raised.

2. Let it not be done frequently or with affectation, but occasionally when we meet with it, and so that ordinary people may know that it comes by the way, the better to express our mind.

3. In this case it is not meet the Author should be named, for

for if it be to express our minde the naming of the Author is needless. See the ground of this liberty, 1 *Cor.* 15. 34. where when the Apostle would use that frame of words or expression which came into his mind he is silent touching the Authors name. And if the Apostle out of a Poet, why may not we out of some other, express our mind.

Let not the words be light, but full of gravity, fitting the matter in hand. 1.

It must not be done frequently but seldom. 2.

It is not alwayes convenient to name the Author, Christ useth this in his preaching. Sometimes he took a proverb to express himself, and sometimes alludes to such sayings among the Jewes, and if we take short speeches to express our selves more pithily, we do no more then Christ and *Paul* did. 3.

The *sixth* ground is concerning the use of unknown tongues and it is this. That the word is not to be spoken in an unknown tongue, 1 *Cor.* 14. halfe a chap. spent in the proving this. Whence I gather that to an auditory of Schollars a man may speak a sentence in it own words; becaus to them it is known, onely this must be observed, that it be not vainly done, as in quoting Scripture in Latine sometimes, when English would serve to express it better. *6. Ground.*

2. Upon the same ground I gather, that to an auditory of Common people we may not use a Latine phrase or sentence becaus to them it is not known.

It is true indeed we may not speak a whole sermon in Latine, but some words we may use. *Obj.*

Where God absolutely forbids a thing, he forbids it not *secundum majus & minus* but altogether. *Answ.*

But we interpret it afterward. *Obj.*

Notwithstanding that is not to be done, for *Answ.*

1. It is idle and needless, why may not English alone serve? it is an idle word, and if that be at no time to be spoken, much less in preaching the Gospel.

2. It is usually done out of ostentation. For when

men hear them they think they do it to shew their learning, and so do it out of vanity; if the auditory be mixt a Latine word may sometimes be used, if wholly Ignorant then not at all. By this you may see how far we may go in using humane sayings. Now the using of them in other cases as for ostentation and vain glory or such like, is not to be done.

I will adde some reasons, and answer some objections.

1. *Reason.* We may not do it because ordinary quotations of Fathers (not in some named Cases) have the nature of a confirming testimony, though we intend it not yet the nature of the work is such, though it be not *intentio agentis*, yet if it be *conditio operis*, it excuseth him not, as if a man swear and say I thought it not, it excuseth him not, if we quote Saint *Augustine* it is as much as if we quoted Saint *Peter*, or Saint *John*, If it be without intimation, though we intend illustration, and not confirmation, yet the condition of the work is such, Suppose a stranger come, what difference would he know between Saint *Augustine*, and Saint *Peter*.

2. It is needless, for whatever we deliver out of other authors it is either dissonant or consonant to the word. If it differ, why do we use it at all, if it be agreeing, the word is profitable of it self, Christ receives *not witness from men*, and to do that, is to bring a candle into the Sun-shine, or to cast water into the Sea. When the Sunshine of the Gospel makes a thing clear, what needs the candle of humane testimonies be used.

3. God delights to work by his own ordinances. The word is the power of God to Salvation, if we were able to speak with tongues of Angels, and God wrought not by it, it would not convert a man, but would be like pens without ink, or conduit pipes without water. To work is proper to the holy Ghost, as it is proper to fire to heat, and he onely makes the means effectual. The

Rams

Rams hornes will do more if God work with them, then the best trumpets. And the waters of *Jordan* will heal when all the rivers in *Damascus* will not, and when God saith my word is sufficient unto Salvation, what need others; and this is *Pauls* reason, why he was *not ashamed of the simplicity of the word*, because it is *the power of God unto Salvation.* Suppose their sayings were more choice then Scripture (as some think they be) yet to convert the heart they are not so effectual. Gold is not so good as iron to make a knife, but if a man would have a knife to cutt, steel is better, so suppose they were choicer sayings, yet to convert the soul the word onely must be used.

Suppose upon the use of humane learning some should be converted, the praise would be to mans wisdom and not to Gods, 1 *Cor.* 1.17. I preach not so, saith *Paul*, *least the Crosse of Christ should be in vain*, as if he should say it would be attributed to my oratorical perswasion and not to the power of God, if I should preach in the wisdom of words. 4.

The Word is not bettered by it but made worse, the Word is better without, and that in three respects. 5

1. It is more powerful without it, it cuts deeper. The Word is *a two edged sword*, the more naked the sword is, the deeper it cuts, but when we clothe it with humane sayings, it is put into a scabbard; so the purer the Word is, the more effectual it is. Therefore *Paul* said, *I delivered it not in eloquence of words, least Christs Crosse should be in vain.*

2. It is never the whit more beautiful, for add mixture of heathen beauty with it, but more beautiful without it, as they say of a Diamond, *quicquid absconditur perditur*, so much as is hidden is lost, though it be in gold, because it is better all might be seen; so to have the Word purely delivered, is better then if it be covered in golden sayings, and so much as is buried is lost, because it is more excellent. Gold is not covered because it is better then iron; and when the Word which is Gold is mixt with humane

mane sayings, why say we that it is adorned?

3. The Word is not better in regard of the perspecuity of it, 1 *Cor.* 2 1. *Paul* would not speak in *the excellency of speech or of wisdom*, because it is *the power of God unto salvation*. As if he should say, if I should so preach, it would not be evident that God spoke by it. A glasse the freer it is from painting, the better it transmits the light; so the freer the Word is from humane sayings the better it transmits the power of the Holy Ghost.

6. It is against the example of the prophets, Christ and the Apostles in their preaching to the people, and howsoever we are not to live by example, but by rule, when we have to do with men, but when the example is Christ, then it is absolute; Now we find it in all probabillity that they did not quote them, though their Sermons be not fully but briefly recorded, yet we do not find in their Epitoms any quotation of Authors, but saith the Lord *Jehovah*, the Lord of Hosts, &c. Neither let any object they had no Authors, for the Church continued long before, there were as ancient as these, there were Colledges and schools of prophets, besides the Apocrypha.

7. Consider that the use and custom is not good, it is dangerous when quotations come into request, the Scripture goeth out, and Religion falleth, the exalting of humane wisdom is advanced.

As when Popery overspread the earth, quotations were much in use. *Luther* renewed the Doctrine of Christ and preached it purely, The Authors grew out of request; the Scriptures rose up and grew. And we read in *Sleiden* that *Luther* being to dispute with Cardinal *Cajetan*, desired that nothing might be quoted but the Scripture, but could not obtain it; and Religion had never gotten the upper hand, had not the Scriptures been heard more then they were before; we are apt to give too much to them, and deifie them; and though the Fathers were Excellent in their times, yet it is too much to deifie them, though the Scriptures be chief Judge, yet they are Assessors, yea the truth

truth is they are more esteemed then the Scripture with many, for we retain no other sense then what they have agreed on, not but that they may be used, but for them to step into the Pulpit and speak when God doth, this is too much.

In this regard we ought to abstain, because it is doubtful whether they may be used or no; in doubtful cases men will be scrupulous, and whatsoever is not of faith is sin; so that this is the case, though we are not sure they may be used, yet we are sure they may not; in this case chuse the surest part, and leave that which is doubtful, we may quote the Scripture, but whether Fathers or no, it is doubtfull, and we ought to chuse that which is certain. 8.

The Scriptures are sufficient and able to make *a man perfect to every good work*, 2 *Tim.* 3. 16, 17. some interpret it in all works of the Ministery; what is there that can be desired, that is not here? Here is milk for babes, meat for strong men, *Heb.* 5. 14. if thou desire elegant dressing, *Eccle.* 2. The Preacher sought out *pleasant words*: if powerful dressing, which is chiefly to be aimed at, this is fittest; no writing so full of arguments to convert the soul, and work on the soul as this: go no further, but content your self with it. 9.

It is done for illustration, not for confirmation, therefore it may be done. *Object.*

The ground of this answer is in the first reason, for whatsoever is intended, yet it is *conditio operis*, why should they bring in *Paul* and *Jeremy* to be a testimony, and the sayings of *Thomas Aquinas*, brought in after the same manner, not to be a testimony as well? *Answ.*

Suppose it be not brought in but to press the exhortation, because the argument must be pressed as well as proved, it hath the nature of a confirming argument. 2.

We may take examples from the doings of men as we are Ministers, why then may we not illustrate it from their sayings, as Christ did? *Object.*

There is a great difference, because it is evident he used *Answ.*

uſed ſimilitudes from their doing, to expres that by which he ſpake to the people, becauſe they ariſe from ſence; its an illuſtration and expreſſing that which is obſcure, but ſaying is an inartificial argument.

*Object.* If we may bring in things we find, why ſhould we rob them of their credit, and not name them?

*Anſw.* I appeal to the conſcience of men, whether they aim not at their own credit more then the Authors; and we ſhall find it to be their own for which they name them, otherwiſe if we ſhould deliver nothing, but name the Author, why not for all that we receive from them; which none expects.

2. Although we receive knowledge from Authors, yet we are not to bring it in altogether ſuch as we find it, but we muſt caſt it into a mould and digeſt it; many times flowers grow afreſh from old ſtalks; the ſayings of Authors are freſh flowers, but when they are inſerted unſeaſonably they wither.

3. If that be of moment, why do we not name all, as well one as another? why do we not name the meaneſt, as if it were a fault to rob the rich, and none to rob the poor?

*Object.* May we not uſe them for ornament to ſet it out better.

2. Though the things be ornaments in themſelves, ſuch as have excellency in them, yet they are not ſo to the word, they beautifie not that, for all ornaments come not from the thing put to it, but from the ſuitableneſs of it. Thoſe ſpeeches that would adorn an oration, will not a Sermon. There is an Eloquence that adorns a ſpeech, but agrees not to the gravity of the Word.

*Object.* In the opinion of ſome men they beautifie the Word; and what is the beauty of pearls but opinion?

*Anſw.* In the opinion of thoſe that be weak, poſſibly it may be ſo, but thoſe that are perfect, think them no ornaments, but contrary, 1 *Cor.* 2. 6. you will be deſirous, ſaith *Paul*, of *enticing words*; its true, the weak will, but we preach

*wiſ-*

*wisdom* to the *perfect*. That is, strong men will think it wisdom, though others despise it; weeds in Corn adorn it to children, but wise men will account the worse of it; so to the weak, mingling of it will adorn the Word, but to strong men it is better without it.

May we not guild it to the pallat of the hearer, that so it may go down the better? *Object.*

Were it onely a simple dressing of meat, it were not amiss; let the Preacher seek out *pleasant words*, but when there is such sweetness that it hinders nourishment, there is no reason the pallat should be pleased, but the stomack cleansed to taste it; if the pallat should be followed, some there are that relish not this impure meat, why ought it then to be pleased? they ought, because they desire wholesom food. *Answ.*

Modern Divines have greater knowledge in the tongues; the Fathers, some were Latines, some Grecians, some Hebrewitians, none had the skill of all three, as *Calvin* and *Beza* had. 1.

They differ in interpreting Scripture; see the best, *Augustine* upon the Psalms, and you would wonder how wide he is in his interpretation. I spare to name them, I acknowledge this, against *Pelagius* he was wonderfully assisted from God; such broad difference there is in his writings and in his Sermons. Compare *Calvin* with the best, and he went beyond him, so that in opinion of Divines, he is the best since the Apostles, *Qui maximus textualis est optimus Theologus.* 2.

The Fathers spent their strength in particular controversies against *Pelagius*, *Arius*, &c. that their chief strength ran that way, and when the water runs strong in one channel, it is weakned in another; but modern Writers are stronger in general, and when they wrote against the heresies, they were wonderfully assisted; so that there is no greater difference betwixt them. Their errors were more then the errors of modern Divines. *Augustine*, after his retractations fell into error, the reason was, because 3.

cause he lived in the dayes when God made way for Antichrist. *Calvin* was raised up to abolish him. Where was heresie so great as in Popery? and therefore it was more needful that those that rose up in darkness should have more assistance then ordinary, so that modern writters are as well to be quoted. Now what remains but that we do consider what is said & be convinced, and practise that we know. Why go we beyond the doors to them, that is in an inordinate course? Why do we go into the wide waste to gather flowers, when the scripture is the garden of *Eden*, it is true we may find violets by the way, so may we in common writers, there is a choisness in them, but nothing to this. They may shine as glowworms in the dark, but having the Scripture, why do we so tenaciously adhere to them?

If any man say it seems not so to us, we relish it not. It is hard to relish it, and if the disposition be so, we may speak as long as we will but convince none *putandum de quæstibus*, we cannot make honey seem sower to the taste, onely this, be not ruled by the pallat, but labor to bring it into taste.

But some man may say, what is the right line which is *index sui & obliqui?*

I will now therefore declare what the right manner of preaching is, onely this I desire that it be without censure of those that think otherwise. That we tye no man but that he practise it as he sees it grounded on the Word of God and on good reason.

And *first* I define what preaching is, It is a publick interpreting or dividing the Word, performed by an Embassadour, or Minister, who speakes to the people in stead of God in the name of Christ.

1. It is a publick interpreting, and this is one main difference by which it differs from private delivery of it. So *Paul* saith *we suffer not women to preach in the Church*, though they may privately, so that this is essential to it.

2 Interpreting or dividing the word or parting of it.

1. Inter-

Interpreting, *Nehem.* 8. 8. They read in the book and gave the sense, that is they did explicate it in paraphrastical terms. 1.

Dividing, 2 *Tim.* 2. 15. *Study to shew thy self approved unto God a workman that needeth not to be ashamed, dividing the word aright.* Now I take the dividing to consist in these *three* things. 2.

In collecting some point from the text taken out to be handled. 1.

In gathering places of scripture that tend to the proof and confirmation of it: for notions be scattered in Scripture as cards that are mingled, but when every shuit is gathered and put together they make up a pair. 2.

In application of it to the particular persons of men, but of this afterward. 3.

Performed by an Embassador or Minister, for if a private man, not designed by the Church, speak publickly, it makes him not a preacher, for he must be an Embassador, commissioned. 3.

In the stead and name of Christ; for if an Embassadour speak from himself and not from Christ, he speaketh not from God to men, but from men to men, 2 *Cor.* 5. 20. *Wee are Embassadors for Christ, as if God did beseech you by us.* Ministers are Embassadors sent on purpose from Christ, and what they speak is in Christs Name, and declare what is told them. The Apostles from Christ, and we from them as *præcones.* In this consider the matter and the manner. The matter of preaching is the word, the adequate object of it is that, *Luke.* 16. *They have Moses and the Prophets let them hear them,* 1 *Pet.* 4. 11. *If a man speak let him speak as the Oracles of God.* 4.

The manner in which two things are considerable. 2.

For the manner of interpreting. 1.

For the manner of dividing. 2.

*First,* It is necessary that there be a Gramatical Analysis of the sence of the word, if need be: some are so plain that they need it not. Let a Rhetorical Analysis

be added as explaining the metaphors and figures in it, and then let the ſenſe be given, which being confirmed. *Firſt* from the ſcope of the text. *Secondly* from the collection of other Scriptures. *Thirdly* from the Analogy of Faith. Let the Logical Analyſis be given becauſe it makes a thing to be better known when it is known in the Parts.

2. From the manner of delivering the word to the people in it there are two things, *Firſt*, A diſcovering the point. *Secondly*, The applying of it. It may be wondered why the delivering, &c. is divided into propoſition and applycation? but I anſwer, it is not ſimple but relative diviing of it to the people, and that includes, *Firſt*, ſevering, and *Secondly*, applying alſo. Suppoſe we were to give a loafe of bread to children, the parts muſt be divided from the whole. *Secondly*, It muſt be given unto them, So let the point be gathered from the text and and ſevered one from another, and *Thirdly*, let it be applied.

*Firſt*, For ſevering in it there are *two* things. *Firſt*, let it be collected directly, for a clear collection giveth light to it; here then is to be noted that the point muſt be ſuch a concluſion that the *medius terminus* be in the text.

2. Let it be evident to them that it is ſo collected, that the main thing may have a good ground that it be not ſlightly but evidently collected.

*Secondly*, For applying it in *two* things.

1. The preparation and clearing it.

2. Deducting from it.

I. The preparation which conſiſts in explication and confirmation. *Firſt*, explication, when the main point is collected and ſevered from the text, it is a propoſition that hath a ſubject and a predicate, if either be obſcure, it is needful it ſhould be opened, and here is a place where common places may be uſed, ſometime it may be omitted if the point be perſpicuous, or uſed more or leſs as he ſeeth good.

*Secondly*, Let him ſhew the extent of it by *two* things.

1. Bring-

1. bringing it to particulars, 2. When it needs limitations to give caution.

*Secondly*, Confirmation, and that two wayes.

*First*, By conferring it with other places of Scripture. So did *Paul*; here this rule is observed, that the places bee not many, but pregnant, and that wee do not barely name the words, but open them, and shew how the point is confirmed from them.

*Secondly*, Let reasons be added, and though the point otherwise be cleared for the truth, yet adde Reasons; Because when we know the ground, we know it the better, and it increaseth a mans assent, and makes him yield the more. Here wee may annex answering of Objections, or resolving of questions, replying that which is deducted from the point; In it two things are considerable.

1. The substance of the thing deduced.
2. The working of it on the hearts of the hearers.

Two consectaries of this may be added to four heads.

1. For Doctrines informing the judgement.
2. For confutation of Errours.
3. For reproof of sin.
4. For Exhortation to some virtue, or to the performance of some duty.

The ground of these four is in 2 *Timoth.* 3. 16. *All Scripture is given by inspiration, and is profitable for Doctrine*, that is the *first*. So *for reproof or redarguation*, that is the *second*. *For correction*, that is the *third*. *For instruction* or *exhortation*, that is the *fourth*. If there be a question whether these words be so meant, See 2 *Timoth.* 4. 2. *Be instant in season and out of season to rebuke, to reprove* (the word is to check for sinne) *Exhort with all long suffering and Doctrine.*

*Object.* 1 *Cor.* 14. 3. It is said, the Scripture is profitable *to comfort*, why is not that a distinct head?

*Answ.* It is to be refered to the head of doctrine, for if it be a thing the judgement is informed by, as proper-

ly a doctrine the ἐνέργεια the work of it is on the minds of men, and they are ſeveral as the Conſectaries are. Firſt, the working of a Conſectary that tends to preaching. 2. Shew how evidently it is delivered from the main points, for then it works kindly upon the hearts of the Hearers, and frees the Miniſter from ſiniſter reſpects at that time. 2. If the nature of the point, or the condition of the Hearers do require it, then reduce other places of the Scripture that tend to the preſſing of it.

3. Anſwer objections by clear diſtinctions.

*Secondly*, in confutation applying of it; Firſt, it is neceſſary that it be ſhewed how evidently it is drawn from the main point, for that will be like the breaking out of a great light that ſcatters miſt. 2. Let the errors be evidently declared. 3. Let reaſons be brought to confute them, and annexed to that in the Text, ſo that firſt, they be ſound. 2. That they be clear to the underſtanding of the Hearers; and here may be an addition of anſwering objections.

2. Shewing ones opinion. 3. Reſolving ſcruples.

3. For reproof that they may be abſolute in *ſix* degrees. 1. Let the ſin be ſet forth in its colours, and weighed in the ballance of the Sanctuary, and ſo the hainouſneſſe of it may be ſeen. 2. Let it be deſcribed to the full, by bringing it down to the particulars, elſe it will be too big a net, and men will find evaſions, but if it be brought to the threads of particulars, none will get out, and if it be delivered in groſs, it will faſten on none. 3. Let the perſons be notified that are guilty, not by name or circumſtances, that the Congregation may know, but that they may be convinced in their conſciences, and that is done by delivering the ſigns of the vice we reprove. In diſeaſes we ſee not the *Radices*, but the *Symptomes* of it, ſo we ſee not ſin in the heart, but in the practice. Therefore ſigns are good. 4. Let reproof be renewed, not naked as it is drawn from the Text, but

with

with other reasons, to make s afraid of committing it, as from the danger, the consequents, the effects, and Gods judgements on such sins: and here if speeches be edged with Rhetorick, to make a division between the marrow and the bones, it shall be fitly done. 5. The secret reasons must be answered, that keep men in the practice of sin, for if there be but one objection unanswered, the reproof will not fasten on them, for no man sinneth but by false reasons, therefore they are called *deceitful lusts*, and this is required, 2 *Cor.* 10. 4. *The weapons of our warfare are spiritual, casting down imaginations*, the word is λογισμ&.

6. Let such medicable rules be prescribed, as may keep men from it.

4. In exhortation to some vertue, or to the performance of some duty; this is absolved in *five* degrees.

1. Let the vertue exhorted be commended to the people, and set forth in the beauty of it, that so they may be stirred up to love and like it. 2. Let it be shewed how defective men are in practise of it; for men are as ready to arrogate in that, as to derogate in other things, to think they have it when they have it not. And this is done *two* ways; *First*, by bringing down that duty to particulars; more motes are seen in a little of the Sun-shine, then in the whole shade. *Secondly*, by describing the particular speeches and actions of men, shewing the difference between them; and this discovereth the disagreement in the minds of men.

3. Let exhortations be renewed not simply, but with motives to stir up to embrace the vertues, and to this it is needful that we use a cloud of arguments, let the speech be framed with such figures as becomes it. So that, *First*, it be with gravity: *secondly*, with concealing of art.

4. Let the false reasons be shewed that keep us from embracing of it; for either we think the practice of it brings into danger or difficulty; therefore let these be done away.

5. Shew them the way, the means how they may go

on, as if it be demanded what ground of Scripture, for this? I answer, for interpreting and dividing the Word, we have precepts, the working of it is from example, only let these cautions be added: *First*, In all points this kind of handling is not to be used; for sometime Explications, Reasons, or Consectary may be omitted as occasion serve, these transitions are not alwayes manifested; but so the right rule be known, we may put them together as it seem good: I should have added several other directions, but I must defer them till another time.

AN

# AN ANTIDOTE AGAINST *HEART-FEARS.*

JOHN 14. 1.

## *Let not your hearts be troubled.*

THe point that we delivered out of these words was this; That

*Doct.*

*It is the will and advice of Christ our Lord and Master, that our hearts should be established, and not be troubled in the day of fear.*

Our hearts should be stablished in the day of fear.

Now after we had delivered the reasons of this point, we came then to set down some means, how we might be capable of this advice and instruction, that our Lord and Saviour perswades us unto. Some of the means I have already opened unto you; *four* we handled in the fore-noon.

Means to keep the heart from fear.

The *first* was, to set our selves another task, another em-

1. To divert the thoughts another way. *Heb.* 10.

employment, and so divert our thoughts and affections from fears about these outward things. This point we opened at large, and shewed what effect it took in the case of Saint *Paul* and other Christians, *Heb.* 10. In *Abraham*, and his family in removing out of the Land where he had possessions: being he was mindful of another possession in Heaven, and regarding not the possessions he left.

2. Get a clear light by us.

Again, a *second* means we delivered was this, to get a clear light to burn by us, that so we be not mistaken in the apprehension of things: for this ground was here delivered, that nothing works upon the heart and affections of a man according to the truth of it, but evermore according to the apprehension. Indeed if the apprehension be joyned with truth, then it works according to the truth of it; or else the apprehension stirs up the affections. As in that example, *Mark.* 6. 49. The disciples were troubled when they saw Christ himself *supposing* that he had been *a spirit*. *Mark.* 6. 49.

3. Not to promise our selves much from the world:

A *third* means that we delivered, and opened at large in the fore-noon, was to take heed of promising our selves great matters from the things of this world: for this is a truth, when a mans hopes lift him up to Heaven, if he be disappointed of this home he is thrown down to Hell. Therefore *we should use the things of the world, as if we used them not*, according to Saint *Pauls* exhortation: then when a man useth them as if he used them not, he will be as if he had them not. Other things I added for the opening of this point.

4. Get a humble heart,

*Fourthly*, The last thing that I touched in the fore-noon it was this, to labour to be humbled, labour I say, to be humbled under the hand of God: for as it is said a froward proud heart finds nothing good, nothing that it is contented with but it will pick quarrels with God, measure out what portion he will; So on the contrary, a spirit that is truly humbled, finds nothing but that which is good: Whatsoever God affords a man that is truly humbled, he takes it for a great favour and mercy. I opened

ed that place, *Iſay.* 49. the Lord ſaith the *paſtures of his people ſhould be in the High wayes*, and on *the tops of the Mountains.* There is the pooreſt feeding of all, the graſs is the ſhorteſt, there is nothing to be gotten, yet ſheep will live and do well with ſuch feeding, where the fat oxen would be ſtarved: ſo a poor and mean Saint will pick a contented life, where a proud heart gets nothing but vexation, and trouble. *Iſay* 49.

We proceed to a *fifth* means; for there are three more.

5. To be ſtrong in Gods ſtrength. *Epheſ.* 6. 10.

The *fifth* means we muſt add, which ought to take place before any other, and that is it which the Apoſtle ſpeaks of, *Epheſ.* 6. 10. *be ſtrong in the Lord, and in the power of his might*: What is that? that is account and eſteem the power of the Lord as your own. Now if a man had ſo much ſtrength, and power of his own as the Lord hath, he would make no queſtion that any man ſhould be able to encounter with him, or any trouble or temptation in the world. Now if we were perſwaded that the power and ſtrength that God hath, were ours, that he would be ready to put it out for our comfort and deliverance that would ſtabliſh our hearts; as *David* ſaith, *be ſtrong and he ſhall ſtabliſh your hearts*: be ſtrong, and relie on him, and then that will ſtrengthen, and ſtabliſh your hearts.

And here before we euter into conflict with trouble, take heed that we do not ſtrengthen our ſelves in other things: this breeds a man much vexation of ſpirit in the day of fear and danger; becauſe he gives his heart to rely upon a broken ſtaff, the arm of fleſh, and when theſe come to break, and diſappoint him, he falls to the ground. Therefore, my brethren, however we be provided in regard of ſecond means againſt the time of tryal, as for example, it may be we have healthfull bodies, good eſtates, and are full of friends in this countrey, and in forreign countreys, where we may betake our ſelves whatever may happen; yet we muſt look on theſe things as *David* did on his ſword and his bow when he went to the battel, *I*

*will not truſt in my bow, my ſword ſhall not helpe me.* Mark, he ſayth not that his bow ſhould help him, or his ſword deliver him. Now ſurely *David* knew what his ſword was, and what his bow could do: but before he ſet out, he gave theſe his good word, he made ſure beforehand that theſe ſhould not be his ſtrength: and if he did overcome, they ſhould not carry the praiſe and thanks of it, but he would be ſure to reſerve theſe for the Lord, which were his due. So we ſhould do in other things, though we have this and that means to ſupport, and ſuſtain our ſelves, take heed that we be not ſtrong in theſe, for theſe will deceive us.

You know, though a man of himſelf be never ſo weak and frail a creature, as indeed our hearts being conſcious and privy, we are but earthen veſſels, very brittle, capable of troubles, and ſorrowes; and many paines, and much bitterneſs, and we have but little power to withſtand them: now this is a cauſe of trembling and fear. But ſuppoſe we were weaker then we are; and frailer, yet notwithſtanding if we have one to aſſiſt us, and ſecond us and ſtand by us, that is able enough, as able as we deſire, this makes us partakers of that ſtrength. As for example, a feather, or any light thing that is eaſieſt toſſed with the wind, if it be tied faſt to a rock, it partakes of the ſame firmneſs and ſtability with the rock. So we though we be never ſo frail, and eaſily toſſed up and down with the ſtorms of afflictions and troubles in the world, yet if we bind our ſelves with cords to the Lord, the Scripture pronounceth ſuch to be a rock, conſtant. It is a metaphor that Chriſt uſeth.

Look to the tract of the ancient fathers, the patriarches, and other ſervants of God, where they found the Lord, we ſhall be ſure to find him; he ſtands ſtill, he is a rock now, as he was at the foundation of the world. Now then there are two things to be conſidered that will help us to do this, to be ſtrong in the might of the Lord.

Two helps to it.

1 To conſider what God hath done for others.

*Firſt*, Conſider what God hath done, how he hath dealt

dealt with others in this caſe when they were under temptations, when they were in the point and heat of tryal. Look in *Pſalm.* 22. there are diverſe places in that *Pſalm* to this purpoſe, I will onely name them. Not far from the beginning, *Our Fathers truſted upon thee, and thou heardeſt them, and they were delivered.* And ſo in the *verſe* following there is a place to the like purpoſe, *they cryed to thee and thou deliveredeſt them, they truſted on thee and were not confounded.* This was one means whereby *David* got this ſtrength of the Lord, becauſe the Lord always dealt ſo with other of his ſervants, all *thoſe truſted in thee and were delivered.* They made thee their ſtrength, they were ſtrong in thee, and they found thy ſtrength to ſupport them. And ſo in other places, *Pſal.* 119. 53. you ſhall find ſuch a place *David* was greatly perplexed, and troubled much; but ſaith he yet *nevertheleſs I called to mind the dayes of old, and was comforted within me.* So I comforted my ſelf by calling to mind the dayes of old.

*Pſalm* 22.

*Pſalm.* 119. 53.

This is a great matter of comfort, and a reaſon why we ſhould be ſtrong in the Lord, becauſe the Lord hath alway done ſo for others, there was never any that went away diſappointed, but ſped of that they ſought for. Now if a man ſhould hear a report of a fountain, that were excellent to cure ſuch diſeaſes: the man before he goes perhaps he hath no great conceit or opinion of it, but yet he will try: but all the way as he goes he meets with companies that come running one after another, and they tell him that they went as diſeaſed as he, and he hears no news to the contrary at any hand, but they all agree that they are perfectly ſound: this man will not imagine his caſe to be worſe then the reſt. So brethren, if you look back and conſider all the examples of the children of God in all ages, if you hear but of one man that truſted in the Lord, and was not delivered, and ſupported, then let all this fall to the ground, let all we have ſaid be accounted nothing: but if the Lord have never

disappointed any, let it be acknowledged as a truth, and encourage us to come to him.

2. What he hath done for us.

Again, more particularly, consider what he hath done for us since we knew him, and were acquainted with him, since we came under his Government and protection. I make no question but he that hath had the hardest measure, he that hath felt the worst since he came into the world, yet he hath had some pledge of Gods mercy and favour towards him. Now this course we ought to take at all times, when we receive any favour as a pledge of Gods love, we should lay it up in our store-house and treasury. For the pledges of Gods love there is a double use to be made of them; Carnal, natural men go without that which is best, and most comfortable; for the present use it may be what they take, that is welcom; for God delivers them out of sickness, out of fear, &c. to a better estate and favour. Now a godly man besides the present comfort should lay up the things themselves. For there will be a day and time of necessity when we shall need these comforts, to strengthen our hearts. For alwayes the Lord deals not alike, he gives not alway a full cup, now it is necessary that a man should be provided with grounds of comfort for a day of need. In *Luke* 9. 44. there is a notable place. Christ there wrought a great miracle, he cast out a devil; and when the work was done, he comes to his Disciples, and bids them make this use of it, *Lay, or put these words, Let these sayings sink down into your ears.* When they were all amazed at the mighty power of God, at the power of Christ that had wrought this miracle in dispossessing a devil; but when they wondred every one at the thing that Jesus did, Christ said to his Disciples, *Let these sayings, &c.* that is, these works, mark what I have done, what you see you have an experiment of my power; and then he gives the reason, *For the Son of man shall be delivered into the hands of men, &c.* but *they understood not these sayings.* You will say how could this be understood? it seemeth hard, *Let these*

*Luke* 9. 44.

*sayings*

*ſayings ſink down into your ears; for the Son of man ſhall be delivered into the hands of men.* As if he ſhould have ſaid, remember, now you have an experiment of my power and Godhead, let it be a means to ſtrengthen you; for the dayes will come when your faith will be put to the tryal, when I ſhall be delivered into the hands of men, when you ſhall ſee me crucified, and then you will be ready to ſtagger, and waver in your hearts: Therefore now when you ſee an experiment of my power and ability, lay it up in your hearts, that you may be ſtabliſhed in that day. So in divers places in the Pſalms. *David* took that courſe when he was in trouble, and fear and perplexity; he brings out of his Treaſury ancient things, pledges of Gods love, and ſo he recovered himſelf.

So, if a man can but get hold of a promiſe of God, he may work himſelf, and wind himſelf into the Armes of God; for this is like a rope, or a line taken out from him, if a man take hold of it by Faith, and depend upon it; That is the power of the Word of Truth, *Iſay* 50. 9. *I ſaid not to Jacob ſeek my face in vain, but I the Lord declare faithful things.* I declare faithful words. So when God I ſay, hath given a man a promiſe *that he will not leave him nor forſake him.* Firſt there is in every promiſe of that nature, there is a ſpiritual truth in it; and in the heart of a man that is a believer, there is a ſpirit of Faith likewiſe; and theſe two know one another. Now the ſpirit of Faith in the man meets there with the ſpirit of truth and power in the Word (in regard it comes from God) theſe joyn together, and draw a man cloſe to God. So though a man ſee not God, yet he reſts his ſoul, and ſtayes upon him, becauſe he leans on that promiſe. *Iſay* 50. 9.

*Simile.* As as a Mariner at Sea that caſts an Anchor, that holds the Ship, he ſees not the Anchor, that falls to the bottom, yet he knows the Cable will hold it ſafe, the Ship may toſſe the length of it, but no further. So the Anchor that the ſoul hath in the promiſes of God, it is fixed; now though a man ſee him not ſtand by and ſtrengthen him in

the tryal, yet he hath the Word of truth for it. And these promises, though it be a long time ere they speak, yet at such times as these then they speak. Before then, they are sealed up, and it is not known perfectly what treasure is in them, whether they be empty, or any thing worth; but when there comes a day of tryal, now is the the time; the Lord hath made such promises for such a day.

And here I must give you a caveat concerning this means. If you will be strong in the Lord make not haste, that is the phrase that is used, *he that believeth maketh not haste*: That is, he gives the Lord liberty, he lets him move round in his sphere, he is not ready to snatch deliverence out of his hand, but let the Lord take his own leisure; for then he will do things best. And this is an item that must be understood. The Lord notwithstanding those promises that are plentifully made for the safety and preservation of his, yet many times he deferres the fulfilliug of them to the last cast. Many times he will use all that liberty that he hath left himself: for indeed therefore it is left, he may use it when it seems good in his eyes: I mean a liberty in regard of the means how he will help, and of the time when he will help us; but further we know he hath left himself no liberty, but hath bound himself, and it is impossible he should deceive us, if we rest and rely on him for this, and cast our selves in the armes of God. Nay we make no question, as long as we have the promise of God and keep our hearts, and our faith close cleaving to that, we are sure the Lord in his own time will remember us, and come to us to deliver us.

*Psalm 9.* Remember that which is said *Psal. 9. Salvation belongs to the Lord.* Therefore if it belong to him, let us take heed that we ascribe it to him not to be strong in any other. Even as the making of any thing in Art belongs to such and such a Trade, shoos to a shoo-maker, there are none makes them but those of that trade, and so for other things:

so

ſo Salvation belongs to the Lord, there is nothing in heaven or earth that can work ſalvation but he; all the help that is done in the earth he doth it himſelf.

Now the onely way for a man to make him his friend that is able to work it, is to aſcribe it to him, to acknowledge it belongs to him, that he hath been the doer of it from the foundation of the World, and ſo will continue this bleſſed trade, and gracious manner of working and doing for his. So much now for the fift means, be ſtrong in the Lord.

A ſixth means is this, Wee muſt likewiſe compell, and work our hearts to take this cordial, you have it, *Rom.* 8. 28. *We know* ſaith Saint *Paul that all things work together for the beſt to thoſe that love God.* I ſay, let us have this perſwaſion in our hearts ready, that *all things ſhall work together for the beſt:* therefore, they ſhall not hurt thee: Now he ſaith they work together, that is to be marked; the Apoſtle ſaith not that this or that thing alone worketh for good to the ſervants of God. As now there are divers ingredients in a receipt; if a man take one or two or three, they may poyſon and kill, and be deadly, but altogether being tempered by the Phyſician, are a preſervative, and ſave life. So if a man ſtay Gods leiſure, as before I ſaid, to adde one thing to another, to do that he hath to do, as well as that he hath done; when you put all together, and make the up ſhot of all, you ſhall ſee and acknowledge it for the beſt. *David* ſaith, *It was good for him to have been in adverſity.* Now certainly whatſoever hath been true, in regard of the time paſt, hath been true for the preſent then as now. It was as true for *David* when he was in adverſity to ſay it is good for me to be afflicted, as well as after when he was come out of it to ſay it was good that he had been; for if it were not good, then it was never good. Therefore in regard of this, the aſſurance that all things ſhall work for good, we are commanded to give thanks *in all things, Epheſ.* 5. 25. There is great reaſon to thank God for all things, ſince

*6. Means:* To conſider all ſhall work together for the beſt, *Rom.* 8. 28.

*Epheſ.* 5, 25.

ſince a part and portion of our comfort and happineſs
*John 16.* is in all things, in *John.* 16. Chriſt uſeth theſe words, he tells them that *they ſhould mourn, and the world ſhould rejoyce, but their ſorrow ſhould be turned into joy.* Now I conceive the meaning of thoſe words not onely to be this, that they ſhould have an exchange in time; their ſorrow, and mourning ſhould not laſt alway with them, but they ſhould have a condition of comfort. But this I take it is further implyed, that that joy and thoſe comforts that ſucceeded their ſorrow, that happineſs ſhould be anſwerable in the degree and quantity, to that ſorrow, and ſufferings they had. For you know when one thing is turned into another the more of the ſubſtance there is of that from which the converſion and change is made, ſo much accrews to that in which the
*John 2.* change is made. As for example, in *John.* 2. we read of a change of water into wine. *There were ſix water pots full.* Now ſo much water as there was, ſo much wine when the miracle was wrought. If there had been twelve pots more, if they had been all full, there had been ſo much wine as there was water. So (brethren) the more ſorrow and trouble, and affliction any man undergoes here; when a change comes, when the Lord comes about to us, and turns all, comfort comes in more abundance, it comes in more plenty. This I take to be
*Pſalm 30. 11.* the meaning of *David, Pſal.* 30. 11. he uſeth the ſame word that Chriſt doth to his diſciples, *thou haſt turned my heavineſs into joy*; and the latter part of the *verſe* ſeems to favour this interpretation, *thou haſt looſed my ſackcloth, and girded me with gladneſs*, implying that as *Davids* ſorrow was large enough to make a garment of ſackcloth: ſo his joy was large enough to make him a veſture of gladneſs.

So we have this aſſurance that all ſhall work for the beſt; whatſoever God hath in hand to do with us, and however he deal by us, we ſhall ſee it to be beſt in the latter end: For God can draw light out of darkneſs: take that rule

rule that is the pureſt comfort, and light that is drawn out of darkneſs; I ſay God will do it; though it be hard, he will ſet his mighty hand to do it. In *Judges.* 14. *Sampſon* ſlew a Lion that came roaring upon him: put the caſe that ſix Lions had come upon him roaring, if *Sampſon* had been ſure of the victory, and to have ſlain them as faſt as they came on him, it had been no matter how many he had meet with: eſpecially conſidering that within a few dayes after (as we ſee in the ſtory) he came, and in the carkaſe of the Lion he found honey. This Lion reſembles the troubles and afflictions of this world, that come roaring upon us, and threaten a deluge, and confuſion: but we have the promiſe of God that cannot deceive us, *God will not ſuffer us to be tempted above that we are able, but with the temptation will give an iſſue.* Now what if they come never ſo thick, and roar never ſo loud? what if the waves threaten to overwhelm us? (as *David* ſaith) we are ſure of the victory beforehand. As *Samſon* found honey in the carkaſe, ſo when we look back upon affliction conquered and ſubdued, we ſhall find honey in the carkaſe, that is abundance of comfort, and experience of the love of God helping us to go through them, and overcoming them. *Judges* 14.

But you will ſay, it is true, it may be God will give an iſſue, but it may be a great while firſt; alas! what ſhall we do in the mean time? If we had any thing to ſupport and ſuſtain our ſelves, this were ſomething, we ſhould be able to endure while Gods rod reſted on us; but this fills our ſpirits full of bitterneſs, this is that which is gall and wormwood. *Object.*

To this I anſwer, there is none of us that love our outward eſtate, that love our Children, and houſes, better then a uſurer loves his money, yet we ſee he uſually takes this courſe, he puts it out of his hand a long time upon ſecurity, knowing that being abroad it works for him all the while, and will come home with advantage. Why *Anſw.* To wait Gods time.

then ſhould Chriſtians make more adoe, and trouble themſelves more about this, if at any time God borrow theſe things at their hands, their life, or credit, or outward man; God takes them for a time that he may reſtore them again more rich, and plentiful then he took them.

*Object.* But you will ſay, how ſhall we do in the mean time? yet we are not ſatisfied: alas if God ſhould ſtrip us of all comfort we do not know where to betake our ſelves, what will become of us, we ſhall go out of home and harbor? uſerers though they do ſo and ſo with their money, yet they keep ſo much by them that they may live upon, and they are rich men, *&c.*

*Anſw.* To this in a few words I anſwer, many times men that love money, we ſee what hard ſhift they make to live, though their money increaſe, we ſee they pinch and pine, ſo what if a Chriſtian have nothing elſe to find himſelf with the comfort and contentment of his being, what if he have nothing to live by but faith, and a joyful expectation of deliverance, that he ſees comming though afar off? Such a mans caſe is not much to be pitied, *Heb.* 11. 35. there is a notable place. It is ſaid, *they are racked not accepting deliverance*, they made not reckoning of deliverance, that is, they did not care for it, they did not deſire it. What was the reaſon? It is ſaid, *that they might obtain a better reſurrection.* So they might have it at that day, at the great day, they cared not for the preſent what pain they did undergoe.

*Heb.* 11, 35.

*Simile.* You know, it is a uſual thing with men, if there be any great ſum or payment of money comes to them, they ſay they deſire rather to have the whole ſum together though they ſtay longer then to have it by ſmall parcels, it doth them little good. So if we were able to ſee and conceive it were better for us to have it at the day of the reſurrection, it were better then to have our comfort, to have that reward together as it were that the Lord hath provided and laid up for us.

You

You see the Lord himself, that is wise for his glory, and more provident then we can be for our happiness and comfort, he hath taken this course to make one notible day of the world for his glory. You see in the mean time how he suffers himself to be contemned, and suffers an eclipse of his glory: he suffers men to live in rebellion, and opposition against him, he suffers men to swear, and blaspheme his name. Now it is in his power no question to strike dumb the swearer, as soon as the blasphemy is out of his mouth; and to strike the Adulterer: yet these are wrapt up in silence, they hear no news from heaven of anger. What is the reason of this? because God hath made a day of great assize, a more honourable day, and he hath reserved this honor for that day, to make that a notable day, as the Scripture calls it.

*Secondly*, I answer to the last objection, and that is more pertinent, and comfortable to the heart, when we question how we shall do in the mean time till deliverance be sent, if we be put upon hard service, and tryals.

Inward comforts supply outward.

I answer it is a most usual and common thing in the providence of God, and the dispensation of his goodness to his Church, when men are at the lowest ebbe in the world, and outwardly, then he makes a more plentiful supply of the inward comforts and consolations of his spirit, Mark, and remember; for now it is not a thing thaty ou must look to find till there be occasion. A man cannot know whether this be true or no till he have experience that the world leave him; when he hath little comfort in the world, then he shall find the truth of this. You heard that place opened at large in the forenoon, 2 *Cor.* 5.16. *though our outward man perish our inward man is renewed day by day.* He saith not there, after our outward man is perished, when God hath pulled down the old building, he will build a new house: no, but in the while he takes the ruins a pieces, the timber of the out-

2 *Cor.* 5.16.

ward man, and builds a new house, he makes it up in o-
2 *Cor.* 1. 3, 4. ther comforts, so in 2 *Cor.* 1. 3.4. *blessed be God the father of Christ*, &c. *Who comforteth us in all our tribulations*, he saith not that comforteth us after tribulation, but in the time
2 *Cor.* 11. of tribulation, so in 2 *Cor.* 11. *When I am weak then I am strong.* This sounds as a riddle: that is, when I am full of infirmities, when I am compassed with heavy dangers, I am at the best pass, and strongest in the inward
*Psal.* 94. 14. man. So *David*, *Psalm.* 94. 14. he saith there, *in the midest of my sorrowes and troubles thy comforts refreshed my soul.* *David* stayed not till his sorrow was past; but then when his troubles were about him, the Lords hand was to comfort him. And so diverse other places you shall find to the like purpose.

Now if you look you shall find examples of this. When had *Abraham* the father of the faithful, those frequent apparitions and revelations from God? was it not after he had left his countrey? When he was in his own land, among his possessions there was nothing but silence, but after he was abroad the Lord appeared to him from time to time. And so in one place after this. As long as *Lot* was with him to comfort him, there is no mention that the Lord revealed himself to him: but that is the particular
*Gen.* 18. 6. expression, *Gen.* 18. 6. *Then saith he after Lot was departed from him the Lord came to Abraham and fell a talking with him*, and renewed that great promise, that *in him all the Nations of the world should be blessed.* So *Jacob* in his journey, when a man would have thought he had had the hardest nights lodging, that ever he had since he was a man upon the earth, when he had nothing but heaven for his Canopy and a hard stone for his pillow, he had the most glorious, and blessed vision of the ladder, that had the top of it in heaven, and the foot on earth.

So *Hagar*, she never had an Angel to comfort her till she wept by the well, and was cast out of her mistresses house. And so in the story of *Joseph*, we shall not finde it expresly said that *God was with him*, till he was in prison,

son, and there you shall find these very words. Not to name all passages to this purpose, in *Dan.* 3. Those three children, as they are called, they never had the familiar presence of the *fourth* man, till they were cast into the furnace. They might have gone long enough, and served God, and faithfully too, and yet never have had that interview, that presence in a visible manner of the *Sonne of God* standing by them if they had not been cast into the furnace. So Christ himself till he sweat drops of blood, we read not of Angels sent from Heaven, but then they were present to comfort him, *Luke* 23. 43. And so in the history of the Acts we shall find still the Apostles when they were brought to any danger, any trouble, any imprisonment, or the like, evermore there were messengers sent from Heaven to them. So we may assure our selves out of all these promises and experiences of the Saints of God, that then we are likeliest to have the quickest commerce, and the cleerest interview between Heaven and us, we are like to hear oftest from Heaven, and have more plenty of comforts from God, when we are deepest in trouble; when we are plunged in troubles in the World, then the Lord reacheth most plenty of joy from Heaven. Therefore as Christ saith *John* 16. concerning his presence with his Disciples, *It is expedient that I go, the Comforter cannot come else, but if I go I will send him to you.* So I say it is true, it is expedient for us that God depart from us in outward things; for till he leave us in these, the comforts of the Holy Ghost come not so purely to us, I say there is need that they should leave us that we may have those comforts. This is the sixth means, for us to assure our selves, and know this with Saint *Paul*, that *all things shall work for the best.*

*Dan.* 3.

*Luke* 23. 43.

*John* 16.

There is onely one more remains, that is that which must go along with all the rest, Prayer. You know there is a large Charter granted to prayer; but besides that general one, *Whatsoever we ask according to his will we shall receive*; there are special particular promises in this case,

*Means.* 7.

*Prayer.*

that if any man be driven to a ſtrait and neceſſity, if he ſend this meſſenger into the preſence of God, he ſhall have a guard ſent down preſently to him. Look in that place *Phil.* 4. 6. *In nothing be careful*, ſaith the Apoſtle, *but let your prayers and requeſts be made known to the Lord.* And what follows? *The peace of God which paſſeth underſtanding ſhall keep your hearts and mindes in the Love of God through Chriſt Jeſus.* As if he ſhould ſay, do but this, if you be in any extremity or diſtreſs, trouble not your ſelves and your thoughts about it; but this is your courſe, your onely wiſdom is, let your requeſts be made known to God with thankſgiving. *Phil.* 4. 6.

I told you before, we muſt give thanks whatſoever the caſe was, becauſe light is working out, for us as *David* ſaith *Light is ſown for the righteous*; therefore a man hath cauſe to thank God as well when he ſowes, as when he reaps, therefore the work muſt begin with thankſgiving; and then aſſure your ſelves that the *peace of God which paſſeth all underſtanding ſhall keep your hearts and mindes through Chriſt Jeſus.* The word in the Original is properly, a warlike guard, that ſaveth from the aſſault of an enemy. Implying that if we make our caſe known to God, and be thankful, then he will ſend ſuch a ſafe guard, ſuch a gariſon of peace about your ſouls, that you ſhall enjoy your ſelves, and think your ſelves in a happy condition.

*Queſt.* Now becauſe we are apt to enquire, but in what manner, how ſhall we finde our ſelves in ſuch a caſe? What conſtitution of ſoul ſhall we have?

*Anſw.* Saith Saint *Paul*, this is more then I can tell you; it is a *peace which paſſeth underſtanding*: I cannot explain it, and tell you that, what manner of peace it is; but this you ſhall have, this is the operation, the nature and benefit of it, that it will guard your hearts through Chriſt; that peace that comes firſt from Jeſus Chriſt, ſhall keep your hearts and minds from being troubled.

So our Saviour layes the ſame ground in another place,

*John.*

*John* 14. 27. *My peace I leave you, my peace I give unto you, not as the World gives so give I, Let not your hearts be troubled.* As if he should say, I leave you that which will preserve your souls in peace, peace of conscience, assurance of the favour of God: therefore since you have that means to keep you and save you, never let your hearts be troubled. In one place Christ speaketh thus to *Peter*, saith he, *Thinkest thou not that I can pray to my Father, and he will send me more then twelve Legions of Angels? but how then should the Scripture be fulfilled.* So I say, on the contrary, think you if you pray to your Father in Heaven, that he will not send this peace to guard your souls? how should the Scripture else be fulfilled? For there is one and the same authority of Scripture, that if none for Christs sake shall be frustrate, or falsified, much more (if there were any difference) is it true of every particular promise of grace and mercy made to those that belong to God. So now you have the seventh and last means, whereby to establish and strengthen our hearts in the day of fear. *John.* 14. 27.

*Object.* But now happily you will object and say, It is true, these things that you deliver may be good, and to purpose, but alas, I find little strength in my heart, I am the same man I was, I find no great courage or resolution wrought in me.

*Answ.* To this I answer; First, my brethren, you must first gather sticks and make a fire, before you can warm your selves: you must first gather these and the like savoury meditations out of the Word of God, before you can find the strength and vertue of them upon your souls and consciences. It is an old report concerning the Phenix (it is no matter for the truth of it, it concerns us not) when it is about to die, she gathers in *Arabia*, plenty of spices that are odouriferous, Calamus and the like, and the Sun sets fire on them, and the bird burns her self to ashes in the midst of the perfume: so my brethren, if in the dayes of peace and health we gather sweet meditations and considerations, out of the Word of God, we

shall

ſhall find in the day of need the Holy Ghoſt will come, and ſet all on fire as it were; and ſo whenſoever you offer your ſacrifice to God, whether it be your life, or eſtate, or whatſoever, it will not onely be a ſavour of a ſweet ſmell in the noſtrils of God, but in your own ſouls you will find it a ſweet and comfortable thing to offer up your ſacrifice in the midſt of thoſe ſtrong and ſweet perfumes.

Again, whereas you ſay, you have not that great ſtrength of ſpirit wrought in you. It is no great matter; for the preſent, the Lord doth not call you to theſe troubles, he puts you not upon that ſervice. You muſt know that ſuch things as theſe, that ſtrengthen the ſpirit, God gives them not to boaſt of. If a man had them now, what would he do? he would boaſt of them; ſuch excellent gifts as theſe are not for this purpoſe, but for our uſe and Gods glory. We muſt look for this to be done in the day of neceſſity, when we have need of it. Then we ſhall be juſt in the caſe of *Sampſon*, *Judg.* 16. after his hair was cut off, the Lord departed from him, and he was as another man: yet when the Lord had another piece of buſineſs for him, at that time the Lord reſtored his ſtrength, and ſo he pulled the beams, and ſupports, and pillars of the houſe upon the Philiſtines heads. So the Apoſtles of our Lord and Saviour, *Mat.* 10. It is ſaid, *In that very hour, when you are brought before Rulers, be not careful what you ſhall anſwer, for in that hour it ſhall be given you.* Now if a man had come before that hour and time, ſurely the Apoſtles had been but like other men, they could have ſaid no more for themſelves, they could no more have convinced their adverſaries, &c. but the Lord promiſed to give it in that hour. So brethren, this is a ground of comfort, God will work ſtrength in that hour, in the time of affliction, the Lord ſees we may do him ſervice in that day, and therefore he will make us ſtrong.

*Judg.* 16.

*Object.* But ſtill you will reply, you are ſure it is not ſo with you,

you, you have found experience of the contrary, you have had far less tryals and afflictions, then happily may befall you, or are like to befall you, and you have found your selves much distempered. You will say, I was not able to run with the foot-men, how shall I hold out with the horse?

To this I answer divers things.

*Answ.* 1.

*First*, it may be a mans strength may increase more afterwards, then it was at the first, then the same burden is not the same, when there is a disproportion of strength and enabling to bear it. As *Abraham*, *Gen.* 12. you shall find that he was another manner of man, then he was, *Gen.* 22. for when the tryall was but little, he began to falter, when he went into *Egypt*: but when he came to offer *Isaac*, he was couragious, and stuck close to God.

Gen. 12.

Gen. 22.

2.

Again, *secondly*, I answer, there may be another reason why there may be a less affliction, and it may be born with much impatience, when a great and heavy one may be born with more patience and more comfort. The reason hereof is this, because when a man hath but one particular loss, when a man hath but a light cross, this serves onely to provoke and stir up corruption in him, and then a man (as it were) is armed against God, then he is ready to fight against him: but now if the temptation or tryal be a sore, and through temptation, it will vanquish and subdue corruption, and bring him on his knees, and so he falls flat before the Lord: In such a case I say, a man that hath his corruption subdued, though it were a tryal ten times greater, and more sore, yet he may live upon better terms with the Lord, and more comfortably then another man with a lighter cross.

Great afflictions may be born with more patience then less.

*Simile.*

As it falls out many times in the time of War and hostility between two Cities or Nations, the weaker part in the time of War indures and sustains more inconvenience and blood-shed, and loss of men, then after the full conquest is made, especially if the government of the Conqueror be moderate and just, as it is sometimes. So

as long as a man ſtands out with God in pride of ſpirit, and will not yield, he lives far more uncomfortably then when he is truly humbled and ſubjected to God.

*Thirdly* and laſtly, theſe general and greater afflictions may be born more comfortably, and a leſs may more diſquiet and trouble the heart; becauſe when a man hath been afflicted but in ſome one thing, or a few things, and hath many outward contentments and comforts yet remaining to him; this is the uſual courſe of men in ſuch a caſe, they think when their ſpirits are bruiſed and wounded with grief of heart, they have loſt ſuch a friend, they have loſt part of ſuch an Eſtate or credit, then preſently they fall to other things that are left them, and they think to make themſelves whole there; when they have loſt their contentment in one particular they enjoy, they think to make them whole, and to ſupply it with the outward things that remain. This ſucceeds not, becauſe the wound that is made in the ſpirit, by the loſs of that whatſoever it be thou art croſſed with, it may be the anger of the Lord is mixed with it; it may be the arrow of the Lord ſticks in thy ſoul. Now if that be thy caſe, all the outward application of comforts of the world will not do the turn. Onely that hand that ſtrook the arrow in our ſide is able to pluck it out of us.

And we ſee nothing more frequent and uſual in the world; men as long as they have other things to ſolace themſelves with, to ſet their delight on, they never go to God. If a man go to God for comfort, it is (as it were) becauſe he ſhuts every door elſe againſt him, he hath no paſſage elſe, that he muſt needs go that way, or no way. Therefore as long as God affords men the things of the world to ſolace and comfort them, they do their utmoſt to ſeek it there; but when God takes away all things, and ſtrikes away every prop, that he hath nothing to reſt on: (as the Dove that *Noah* ſent, that had no reſt for the ſole of her foot, till ſhe returned to the Ark) this forceth a man of ne-

neceſſity to the Lord. Now though the wound were ten times more grievous and heavy, coming to the right Phyſitian, the Lord that made the wound, he can cure it, and comfort a man again. If a man have but a ſcratch with a pin, if he have an unskilful Chyrurgion, the wound goes on to ranckle more and more, and at laſt it coſts a man his life. On the other ſide, if a man have a wound that is dangerous, if he go to one that is skilfull, this man recovers and lives in the world. So many times, many men live with diſquiet minds, they go to the world and ſeek to be whole there, they ſeek their Phyſitian there, and make the wound that is made worſe, and the latter end is worſe then the beginning. But now, though a man be never ſo empty of comfort, and be ſtruck down, and the hand of God be never ſo heavy upon him, if he go to God and ſeek to him, the Lord is able to make him a comfortable man again, and to revive his ſpirit, and bring him again from the grave. So we ſee that objection fully anſwered, that though we be not able to ſtand under lighter afflictions, we may be able and ſtrong enough to bear greater. So much for this time.

# THE LAVV OF SIN and GRACE COMBATING.

*Rom.* 7. 23.

***But I see another Law in my members warring against the law of my mind and leading me captive to the law of sin which is in my members.***

THat which is to be done for the solemnity of this day, ‖ (which hath been most profitable, and necessarily set a part by the Church, for the rememberance of our deliverance from the Gun-powder Treason) I leave it to be performed by another. We have now pitched upon a text which will serve for our particular use. This day indeed puts us in mind ‖ *Novem.* 5.

of a great Treason, which was intended against the whole State, both of Church and Common-wealth; and this will put us in mind of a Treason within us. Now it is true, that these outward Treasons, and when we hear of Wars and rumours of Wars, such things as are terrible to us, every man is ready to be affected & affrighted with things of this nature, change of state, loss of goods, abreption of life, these things are naturally terrible to us, the very hearing of them. But this now is a War within, which is much more dangerous, and concerns every one of us to be affected with a thousand times more, for it is a deadly War, a War that devours the soul; the other destroys onely the body, this is a War which kills us with an everlasting death, when as the other is onely the loss of a temporal life. And this is a War which is for the most part forgotten, and not minded; for it is a fight that makes no noise, it comes not with the sound of drums and trumpets, it carrieth along with it no terrible appearance, hence it is that we think of it but little. Now what do we serve for, that are the watch-men of your souls, but to stir you up to a mindfulness of this War? to sound an allarm to you, and if you will be stirred up to work your deliverance, well, if not, we have delivered our own souls, and he that perisheth, his blood shall be upon his own head.

In this Chapter, in the verse before my Text, the Apostle *Paul* triumpheth in that liberty which he had through the grace of God; *I delight*, saith he, *in the Law of God concerning the inner man*, though I find many temptations to the contrary. But when he had expresst that triumph, he comes now with another caution, which he expresseth in these words that I have read; *But I see another Law in my members warring against the Law of my mind, and leading me captive to the Law of sin that is in my members.* That is, I find in my self a strong inclination, a strong habit of sin, carrying me violently to that which is evil. Now this he sets forth by these properties.

*First,*

*First*, he calls it a *Law.*

*Secondly*, he ſaith, it is a *Law in his members.*

*Thirdly*, he deſcribes it from the oppoſite, it is ſuch a Law as *fights with the Law of his mind.*

*Laſtly*, he deſcribes it from the effect or event, and ſucceſs that this Law in his members hath againſt the Law of his mind, it ſometimes carried him captive to the Law of ſin, which was in his members. So that you ſhall find theſe five things put together in the Text.

*First*, that there is a Law, that is, a ſtrong inclination to evil which is in every mans nature.

*Secondly*, this Law lies not idle, but it fighteth and warreth; *I find* ſaith he, *a Law in my members warring againſt the Law in my mind.*

*Thirdly*, though they do fight and contend, yet in every regenerate man it finds reſiſtance, therefore he ſaith, *It fights againſt the Law of his mind*, that is, there is a Law, a ſtrong inclination to good in every regenerate man, which makes reſiſtance againſt this Law of ſin.

*Fourthly*, though this Law of ſin do find reſiſtance, yet it ſometimes prevails; for he ſaith, it leads him captive to the Law of ſin, ſometimes it overcometh and overruleth.

*Laſtly*, though it do overcome, yet never doth any regenerate man lie under this captivity; for in that he ſaith it carryeth him captive, it argueth reluctancy, a keeping a ſtir to vindicate himſelf from that bondage to his former liberty. So you ſee by this the full meaning of the words. But for the preſent, we will pitch upon theſe two points, which we will handle at this time.

*First* of all, That *there is a Law of ſin in every mans nature, ſtrongly inclining him to that which is evil. Secondly*, That *in every regenerate man there is a Law of grace reſiſting that, and ſtrongly inclining him to that which is good.* To begin with the firſt; I ſay,

There

*Doct.* *There is a law of ſin in every mans nature ſtrongly inclining him to that which evil.*

There is a law of ſin in everymans nature enclining him to that which is evil.

For the better underſtanding of this, we muſt know that there are two laws on both ſides; There is the Law of God expreſſed in the Scriptures which is without, and there is a Law within every regenerate man, that is, the regenerate part, that which the Scripture calls the ſpirit, and this agreeth with the Law of God in every thing; ſo far forth as a man is regenerate, ſo far he agrees with the Law of God. Even as you ſee one tally agrees with another, ſo doth the regenerate part within, and the Law of God without, agree together. On the other ſide again there are two Laws likewiſe. Firſt the Law of ſin which is without us; that is, the very decalogue (as I may call it) or the ſummary of evil which the Devil preſcribes to his ſervants; and then there is anſwerable within, another Law paralelling that Law of ſin without, and that is a ſtrong habit, a ſtrong inclination which carrieth the unregenerate man violently to ſin againſt God; and this the Scripture calls by divers names, ſometimes it calls it *The old Adam*, ſometimes it calls it *fleſh*; becauſe it deads and dulls the ſpirit. Sometimes it is called the *body of ſin*, becauſe it is the very heap of luſts. Sometimes it is called the *body of death*, becauſe it leads to death and deſtruction.

What this inclination is.

Now that I may fully open unto you what this ſtrong inclination is, wee will go no further then this very verſe we have read; for you ſhall have it deſcribed by theſe four things.

*Firſt*, it is *a Law.*

*Secondly*, *a Law in the members.*

*Thirdly*, it is *a Law that fighteth.*

*Fourthly*, it is *a Law that ſometimes prevails, and leadr us captive.* We will go through them all very briefly.

1. It is a Law.

*Firſt*, It is ſaid to be a Law; becauſe as a Law it commands with authority; ſo doth this incline us to ill, it commands ſtrongly, ſo that it will not be refuſed. And

again,

again, as it commands, ſo it forbids as powerfully, and will not be denied. It commands that which is evil to be done by us, and carries us ſtrongly to it; and it forbids us the doing of that which is good as powerfully. The Apoſtle ſpeaks of ſome, 2 *Pet. Having eyes full of adultery that cannot ceaſe to ſin.* 2 Pet.

Again, it is called a Law becauſe it puniſheth and rewardeth as a Law doth; for a Law is nothing elſe but that rule that hath threatnings joyned to the breach of it, and rewards for the obedience thereof. So hath this law of ſinne that is in us, if we do obey, it rewards us with pleaſure, *The pleaſures of ſin for a ſeaſon*: if we diſobey, it puniſheth us again with grief. As we ſhall ſee *Ahab* when he had a little reſiſted this Law, how this Law of ſinne puniſhed him, it laid him ſick upon his bed. And ſo *Amnon* when a ſtop was put in the courſe of this Law that was in his members, it made him ſick. In this reſpect it is ſaid to be a Law, becauſe it commands powerfully, and becauſe it puniſheth and rewards as a Law.

2. A law in the members.

*Secondly*, It is ſaid to be a Law in our members; and that *firſt*, becauſe it inclines us to evil, not morally evil; as when a man perſwades a man by ſtrength of reaſon to a thing. But phyſically, and naturally; that look what a natural inclination there is in the ſtomack to eat and to drink, ſuch a natural propenſneſs and inclination there is in the heart of a natural man to ſin. As you ſee a wheel when a weight is hung upon it, it goes, and it cannot chuſe but go. So is it with the nature of a man, it inclines him unto evil naturally, and he cannot reſiſt it.

*Secondly*, It is ſaid to be a Law of the members becauſe it diſcovers it ſelf in the members; that is, in the faculties of the ſoul, and the members of the body, whenſoever they come to be uſed in the performance of any holy duty. For as you ſee it is in the body, if there be a lameneſs or ſoreneſs in any member, perhaps for the preſent you ſee it not, nor feel it not till you come to uſe that member. So it is with the Law of ſin, in our members when we ſit *Simile.*

at quiet and go not about any duty of holy obedience, this Law lies ſtill in the ſoul, and is quiet: but when the faculties are to be acted, when the member is called forth to do a thing; when a work is to be performed that is good, then the Law of the members diſcovers it ſelf. Then you ſhall find the lameneſs, the crookedneſs the ſoureneſs, the backwardneſs that is in your hearts to do any thing that is good.

And laſt of all it is called the Law of the members; becauſe, though it be alſo in the will and in the mind, and in thoſe higher parts of the ſoul, yet chiefly it is operative in the members, there you ſhall ſee it moſt. As on the other ſide, the Law of grace, though it be in the whole man, regulating, and guiding the whole outward man, yet it reſts eſpecially in the mind and the will; as you ſee light is moſt in the candle though it ſhine through the horns of the lant-horn: ſo this is called, a *Law in the members*, becauſe though it reach to the inward parts of the the ſoul, yet it is chiefly ſeen, and is moſt operative in the members. Thus you ſee why it is called a Law, and why a Law of the members.

*Simile.*

*Thirdly*, it is added here that it is a warring Law, it is a Law that wars or fights againſt the Law of the mind. Now it is ſaid to be ſo, becauſe it breaks the Law of God, it makes reſiſtance, it goes out of compaſs. So that as in a ſtate, while men carry themſelves, orderly, and live by the Laws, they are reckoned good ſubjects, but when they grow mutinous againſt the Lawes, and their lawful Prince then they are accounted rebels: ſo is it with our affections ſo long as they keep within compaſs, and contain themſelves in their own ſphear that the Lord hath appointed them to move in, ſo long they are called ordinate affections: but when they exceed their meaſure, and flow over their bancks, then they are ſaid to be warring luſts, inordinate luſts.

3. It is a warring Law.

*Simile.*

As for example in *Rachel*, the deſire of Children was a lawful thing; but when ſhe came to be ſo importunate,

and

and so unreasonable, so excessive in her desire that either she must have Children or else she must die, then it was a warring lust. So was *Esaus* desire of pottage. It is a lawful thing to desire the things of this life, the comforts of this life, but to desire them in that measure: in that excess, it degenerates from an ordinate affection, and turns to an unruly lust. Such was *Davids* desire of numbring the people. And therefore it is not without cause that the holy-Ghost useth this expression here, *I find*, saith the Apostle, *a Law in my members warring*: For as the word in the Original signifies, it wageth a war against the Law of the mind, even as one army doth against another. For there are a Legion of lusts, an army of lusts fighting against an army of graces.

And if we shall a little open this to you, you shall see that it wageth war, and exerciseth a fight, in that manner that one army doth against another: For How it warreth.

*First*, This Law in our members, these warring, fighting lusts, they take the bridges, they keep the passages, that is, when we are about to perform any good duty, it stops us in our proceedings, and suffers us not to do it. If a man have any good motion, or intention put into his mind, to pray, to hear the word, or to do any other holy duty, then commeth a prohibition: this Law hath a prohibiting party in the soul, that stayes the proceedings. As you see Saint *Paul* often complains that *when he would do good evil was present with him.* That is, he fonnd a prohibition in his flesh; so that either the mind is taken off from the main duty, or it causeth us to ommit the duty, altogether; or if it cannot do that, it hinders us from such a lively performance of it, that is required: or if it cannot do that neither, yet it puts us upon the doing of the duty, for evil ends, for vain glory, *&c.* And this is one part of the war, it stops the passages. 1. They stop the passages.

But this is not all, it doth not onely hinder us from doing that which is good, barely resisting; but it goes further 2 Provokes to ill.

ther it inſtigates and provokes us to that which is evil. Therefore this Law is ſaid to *fight againſt the ſoul* by way of *luſting*, *The fleſh luſteth againſt the ſpirit*, that is, it fighteth, as fire fighteth with water, or ſickneſs with health: for as in ſickneſs, ſickneſs not only hindereth thoſe operations which we might otherwiſe perform, but it likewiſe weakens that ſtrength, that vigour of the body which ſhould make us able to reſiſt it: ſo is it with this Law in our members it doth not only hinder from doing good, but it weaketh thoſe good things that are in us, yea it extinguiſheth them, as we ſhall ſee it oft by experience, thoſe that have good things in them by education and the like, how they are deaded and damped when they ſuffer theſe warring luſts to prevail againſt them.

3. It is watchful.

Moreover as it hinders us in good, and inſtigates to evil, ſo it doth it not ſlugiſh; but as the manner is in war they keep watch continually: ſo this Law in the members, it never ſlumbers truly, it never keeps any conditions of peace, but is ready to take all occaſions, it lies in continual ambuſh; and therefore if we ſleep at any time and ſtand not upon our guard, and watch; if we fall to ſurfeiting and drunkneſs, and neglect our watch by any kind of exceſs, it is ready to take the advantage: as *Ahab* did of the Army of *Benhadad*, or as *David* did the *Philiſtines* at *Ziglag*, he came upon them when they were all eating, and drinking, and dancing and making merry. So this law in our members when we have forgotten our ſelves at any time. When we exceed in our pleaſures, for this you muſt take for a rule, when there is any exceſs, be it in things lawful, that putteth us into a ſpiritual ſlumber, we lie open unto the advantage of our adverſaries: therefore the rule is *be ſober and watch, leaſt you enter into temptation.* That is you ſhall ſurely enter into temptation if you watch not, and you cannot watch except you be ſober, that is except you be temperate in the uſe of all lawful things: Let there be any exceſs in ſports, and recreations, in meats, and drinks, it

caſts

casts us into a slumber, and then this enemy takes advantage against us.

Therefore in a word, let us never think to have an end of this War, to be at peace: for it doth not onely watch diligently; but if at any time this Law in our members be wasted and spent, that is, if it give over for a fit, yet it gets a new supply, and gathers together its forces again. That lust that is dispelled to day, gathers new forces against to morrow. Partly, because it hath some strong holds within us, to which it retireth for a fit. And partly because there is a root of sin in us which breedeth new blossoms. And as it is in your gardens, though you weed them to day, yet you shall find them full of weeds again within a few dayes; so it is with our hearts, there is still a new root of corruption that keeps place, and sprouts up as oft as they are suppressed. *Simile.*

9. And lastly, to add one thing more, it is such a War as is not without stratagems and wiles. That as it is in War, we do not onely go to it by main force, but we use many devices, and advantages, and wiles, and policies to prevail against the enemy. So in this War, you shall see here, this Law in the members, if you observe the proceedings of it, you shall find how it strengthens its faction in us by policies: so that when any good motion cometh, it hath most voices to cry it down; therefore it works in us an ill opinion of the wayes of God, of the strictness and purity of Religion, it makes us think well of luke-warmness. And besides, it possesseth the sinque-ports, the sences, & admitteth no objects but those that agree with it. And again, it draws us from our strong holds, from prayer, from hearing the Word, from holy performances: as *Joshua* did the men of *Aii*, when he drew them from the City, such a stratagem it useth, and that makes it dangerous to us; when we are drawn from our strong holds, as the Conies from their burroughs, then it soon cosens us, and easily takes us. Again, it takes away supply from the inward man; as you see the *Phi-* It useth stratagems.

liſtines in the time of hoſtility between them and the Iſraelites, they would not ſuffer a Smith to be in Iſrael: ſo this Law takes away the ſupply that ſhould be given to the regenerate part. Again, it affrights us with falſe fears, as you know it was the ſtratagem that *Gideon* uſed in his War, he came upon the Hoſt of the *Medianites* in ſuch a manner, that he put them all in a fear, he deceived them with a falſe fear. So this Law of our members, affrights us with falſe fears, perſwades us, that ſuch and ſuch luſts can never be overcome; it tells us, that perfect walking with God will never ſtand with the times, we ſhall never come to preferment, nor riſe in the world, if we obſerve the purity of Religion, and the like.

Again, it draws us from God, in that it ſets us upon thoſe things that are contrary to him, it cauſeth us to rebell againſt him. When his Law commands one thing, it puts a contrary inclination into us, whereby we reſiſt the Law of God, and are led captive to this Law of ſin, and indeed at laſt to death and deſtruction. Theſe things if we conſidered aright, we ſhould not be ſo negligent in maintaining this War as we are: this is the fight that this Law in our members hath. I ſay, conſider the ſtratagems, it many times aſſaults us with light skirmiſhes, and after brings in the main battel, which we obſerve not. Thus *Peter* was foiled, he was firſt brought into the High-Prieſts Hall out of curioſity, to ſee and to hear, and then afterwards fell to the denial of his Maſter. *David* was firſt drawn to leſs ſins, and then to greater. So likewiſe *Salomon.*

Theſe ſtratagems it uſeth, which every man muſt be careful to obſerve, that he may grow expert in this War. But I will not ſtand to enlarge this any further. You ſee then theſe *three* things; It is a Law, a Law in the members, and a Law that warres againſt the Law of the mind.

4. It leads us captive.

Now the laſt is, that it *leads us captive*, and that it doth

doth ſo, you ſhall ſee from theſe particulars.

You know, one part of captivity or bondage, is for a man to be detained in a ſtrange Country, to be kept in priſon, to be kept from his friends, and from his buſineſs and employment at home. So doth this Law in our members, it detains us in our own Country, it keeps us from God, from the things that are heavenly, where our coverſation ought to be continually: it keeps us in priſon, it with-holds us from thoſe that are our proper companions.

And then again, you ſee in bondage there is no reſt given to thoſe that are ſlaves, ſo this Law in our members, it breedeth a reſtleſneſſe, it gives us no leave to eat, or drink, or ſleep: that is, it ſo hurries the ſouls of men to and fro, it ſo occupies the thoughts, it ſo takes up a mans affections, that he is ſtill buſied in doing the things it commands, *There is no reſt ſaith my God to the wicked.*

Again, in bondage there are hard tasks put upon men; as you know it was part of the bondage of the children of Iſrael in *Egypt*, that the *Egyptians* gave them more to do then they could poſſibly compaſs, they were to make ſo many tale of Brick, and yet they were not allowed the materials. So is it in this captivity, our luſts give us more to do then we can perform. The luſt of pride and ambition in *Haman*, we ſee it ſet him on more then he could poſſibly compaſs. The luſt of covetouſneſs in *Ahab* for *Nabaoths* Vineyard, you ſee how hardly it charged him, and what difficult things it put him upon.

Again, it addeth this to it, if there be not a performance of what it requires, as the Task-Maſters in *Egypt* did to the children of Iſrael, they beat them: ſo if we cannot do the things that theſe luſts ſets us about, as the Apoſtle expreſſeth it, 1 *Tim.* 6. *They pierce us through with many ſorrows.* That which is ſaid there of the luſt of riches, may be ſaid of any other luſt, when it

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is not ſatisfied, it pierceth us through with many ſorrows.

Laſtly, as in bondage a man is ſet on work, about buſineſs which is not for his own good, but onely for the advantage of his Maſter that commands him: ſo doth this Law in our members, it ſets us about a work that ſtands onely with our hurt: Therefore in that place, 1 *Tim.* 6. they are called *hurtful luſts*, that is, luſts that hurt the party, *that fight againſt the ſoul*, and indeed are onely for the profit of the Devil. And herein they deceive us, ſo that we think that we do our ſelves a great pleaſure, and that we act that which is for our own profit and advantage, and yet in the mean time there is no thing redounds to the ſoul but hurt, the advantage is onely to Satan. We carry *Uriah's* Letter, which we think to be for our own advantage, and indeed it is for our deſtruction: Therefore as they are ſaid to be *hurtful luſts*, ſo it is added, they are *fooliſh luſts*, that is, we are fools for our labour, in yielding to their commands. So now you ſee theſe four things: That as it is a Law, a Law of the members, a Law that warreth, ſo it is a Law that in warring, leads captive. And ſo much ſhall ſerve for the explication of the firſt point. Namely, that there is a ſtrong inclination in every mans nature, leading him captive, or carrying him ſtrongly to that which is evil.

1 Tim. 6.

Now *Secondly*, I add again to this, That

*Doct.* The Law of the mind in the regenerate carrieth them to that which is good.

*In every regenerate man there is a contrary Law, a Law of his mind, reſiſting this Law in his members, and carrying him as powerfully to do that which is good.*

And this is a Law, even as the other is, becauſe it commands and forbids powerfully, it ſo commands us to do a duty, to perform an action of new obedience, that withall it gives us ſtrength and ability to perform it; as the Apoſtle ſaith, *I am able to do all things through Chriſt that ſtrengthneth me.* And again, it forbids as powerfully, as we ſee in *Joſeph*, when he had that temptation from

from his Miſtriſs, ſaith he, *How dare I do this and ſin againſt God?* That is, there was a certain Law within him, that came with a prohibition, that would not ſuffer him to do it.

Again, it puniſheth and rewardeth as the other; if we do well, and reſiſt the other, it refreſheth us *with joy unſpeakable and glorious*; if we do not obey it, it breedeth remorſe within us. As we ſee in *David*, when he had ſinned in cutting off the lap of *Sauls* garment, *his heart ſmote him.* Now it is ſaid to be the *Law of the mind*, becauſe it wonderouſly enlargeth the mind, to ſee the wondrous things contained in the Law of God, it enlighteneth the mind, *We are renewed in the ſpirit of our mind*, to ſee thoſe things that others ſee not, to ſee the ſecrets of God. You may read over the Bible an hundred times, and yet know nothing, except you have it in the ſpirit of your minds.

2. Why called the Law of the mind.

Again, it not onely reveals theſe truths to you that are regenerate, but likewiſe it puts a ſtrong inclination into your minds to do them. And therefore it is a part of the Covenant, *Jer.* 32. 40. *I will put my Law into their hearts, that they may fear my Name*, that is, I will ſo ingraft it in their hearts, that they ſhall not onely know my will, but they ſhall have a ſtrong inclination to do it; they ſhall be careful to pleaſe me, and fearful to offend me. Jer. 32. 40.

Yea, not onely ſo, it doth not onely enlighten us, and give us a ſtrong inclination to do it, but when we come to the performance, it gives us ability to do it. Other men have good deſires, and good motions and purpoſes, but when they come to the birth, they have no *ſtrength to bring forth.* New purpoſes are in them, as new wine in old bottles, or as new pieces to old cloathes.

When a man hath an old nature ſtill, though he have good deſires, and now and then, new purpoſes and reſolutions, yet they abide not there, they are not fruitfull there; but this Law doth not onely put good intentions into a man, but when they come to the performance, it

gives the deed as well as the will; *He works in us both the will and the deed also.* Now as this is a Law you see, and such a Law of the mind.

3. It makes resistance.

So likewise, it is a Law that makes resistance: for that is intimated in these words, *Warring against the Law of my mind*, that is, it resists the Law of sin, and fights against it. In a regenerate man, there is a certain strong habit, a certain strong inclination, which is called the spirit, or the regenerate part, which runs in a contrary course to the Law of sin: and whensoever the Law of sin assaults us, this makes resistance, and carries us a contrary way.

*Object.*

Only this is here carefully to be observed, that we be not deceived herein. For this objection may be made; Is this proper onely to regenerate men? There are many men besides that were never acquainted with this work of regeneration, yet such a man finds resistance in himself, he finds something in himself that opposeth this Law of his members. For there is a natural conscience in a man, there is another Law which is like this Law of the mind, and it makes resistance in the natural man as well as it; which is spoken of, *Rom.* 2. 15. the Apostle there speaks of the *Law written in the minds of the Gentiles*; having not a Law, they do the things that *are written in the Law, bring a Law to themselves*, &c. So that you must know and mark, that in a man that is yet but a meer natural man, that is not yet regenerate, there may be a very strong resistance of that which is evil: yea, he may make conscience of many things in secret, it may make him keep a constant course in the performance of many duties, when no eye seeth him. There is a certain vigor and strength in the natural conscience, which shews it self upon occasion, and yet it differeth much from that Law of the regenerate part, which fighteth against the Law of sin. You will say, how shall we know it?

Rom. 2.15.

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Because this is a matter of great moment therefore I will shew you the difference in these five things.

*Answ:* Differences between natural conscience and the Law of the mind in the regenerate.

*First* of all, when the natural conscience (the law that the Apostle there speaketh of which sheweth the effect in the conscience, when that) strives against the Law in the members, it is no more but the contention of that one part of the soul. There may be a light which discovers that which is evil, which may cause a man to approve of that which is good: but this light is kept within the compass of the conscience, and goeth no further, it doth not enlighten the whole soul. As you may see, a spark of fire may lie in a dark room, which you may see there, but it doth not enlighten all the room as a candle doth when it cometh. After this manner there may be many sparks of truth, which may lie in the conscience of a natural man, there he seeth them, and observeth them, but they do not enlighten the whole soul; that is, this light is not shed into the rest of the faculties, the will and affections are not wrought upon by it; therefore the contention is onely in the conscience, and that part of the soul.

1. In the combatants.

But now in the fight of the regenerate it is quite otherwise; there every faculty, all the faculties fight in their courses, as it is said the *stars fought against Sisera.* A man fights against it in his judgement, in his understanding, in his will and affections. That is, a man that is sanctified, he is enlightened to looke upon sin with another eye then before. When he looked on his beloved lust before, he looked on it as one that which was pleasant and profitable to him: now he looks on it as poyson, as an enemy, as a thing contrary to him; so that he fights against sin in his judgement. And while a man fights against sin in his judgement, though it may sometimes transport him, yet so long as his judgement is right, I say when that is set right, there is a continual fighting against sin: for it is one thing to know, and approve; but when the bent of the mind is set against sin, then when the pas-

ſion is paſt he returns again, and goes on in the wayes of godlineſs.

And then as he fights againſt this Law in his mind, ſo likewiſe he doth it in his will, as Saint *Paul* ſaith, *I do the things that I would not*, as if he ſhould ſay, my will ſtands fi m, though ſometimes I am tranſported. And ſo *Joſhua*, *I and my houſe will ſerve the Lord.* That is, there was a fixed, conſtant mature, reſolute will to do that which was good. So *David*, oft we ſhall hear him ſay, *I have ſworn to run the wayes of thy commandements.*

And as in the mind and will, ſo likewiſe in the affections, the affections fight againſt this Law of ſin, in a man that is regenerate, *he fears an oath*, it is the expreſſion in, *Eccl.* 9. that is, his fear is ſet a work againſt ſin. And ſo his deſire, *My heart breaks for the deſire I have after thy commandements, Pſal.* 119. As if he ſhould ſay, If I had my deſire, there is nothing that I would wiſh ſo ſoon as to have my ſinful luſts mortified, to have my ſoul enabled to keep thy commandements. And ſo for joy, *I rejoyce greatly*, ſaith *David, to keep thy commandements.* And ſo for ſorrow, *Peter wept bitterly.* This is the firſt difference in a natural man, the combate is onely between the conſcience and the reſt of the ſoul: but in the regenerate, the whole ſoul, all the parts and faculties fight againſt this Law in the members, this law of ſin.

*Eccleſ.* 9.

2. In the manner of the fight.

Again as there is a difference in the combatants, ſo *ſecondly*, there is a difference in the manner of the fight. A natural man though he make reſiſtance, yet it is but a faint reſiſtance; he fights as one that is not willing to overcome, or cares not whether he get the victory or no; he gives but a faint denyal. When a ſuitor is but faintly denyed, we know it makes him the more importunate. So we ſhall ſee *Balaam*, when the meſſengers came from *Balaak* King of *Moab* he indeed gave them a denyal, but it was ſuch a kind of denyal as that they ſaw he had a good will to the journey notwithſtanding; therefore they did not give over to importune him. So the prophet

that

that came to *Bethel*, when he began to enter into tearms with the old Prophet, we ſee he was not ſtrong and peremptory in the reſiſtance; a parleying caſtle we know will not long hold out: when we come to theſe faint denyals, and no more, there is no likelyhood of prevailing. *Simile.*

Now the reſiſtance that the regenerate part makes, it is a ſtrong, and reſolute reſiſtance, like that of Saint *Paul* when he was to go to *Jeruſalem, why do you weep, and break my heart* (ſaith he) *I am not onely ready to be bound, but to die for the Name of Chriſt*? Like that of *David, what have I to do with you yee ſons of Zerviah*? So I ſay, this regenerate part, it fights not faintly againſt the Law in the members, but it fights ſtrongly, like a hearty enemy, whom nothing will ſatisfie, but a conqueſt.

*Secondly*, for the manner of fighting this is another property in it that the regenerate part doth not dally with ſin: for it fights out of enmity, and when there is an enmity there, a man will not indure any thing, no not the very *appearance of evil.* As a Pigeon that hates the Hauk will not endure the feather of a Hauk. So it is with the regenerate part, it will not onely abſtain from groſs ſins, but from every thing that is called evil from the tincture, from the *garment ſpotted with the fleſh.* Whereas a naturul man perhaps abſtains from the groſs act, but comes as near as he can to the brink of ſin. Many men will reſolve never to be drunk, yet you ſhall find them go to the tavern, and ſit there till they be overtaken. *Balaam* took up a reſolution, *I will go with you*, ſaith he, but I will not ſay any thing but what the Lord ſhall bid me: there he would abſtain from the groſs act, but you ſee what the iſſue was: even as the Levite, he would not ſtay all night in *Benjamin*, by no means, but he would be perſwaded to eat his break-faſt. This is the ſecond difference, when the regenerate part fights, the reſiſtance is out of enmity, it hates all that is called ſin, it *cleanſeth it ſelf from all pollution of fleſh, and ſpirit.* The other doth

not so, it resists onely the gross acts, but dallies with that which hath affinity with sin.

3. *Lastly*, In this manner of the fight there is this difference that the natural conscience though it strive and contend against the Law of the members, yet it doth not fight against it as it is sin; but against the shame, against the disprofit, against those evil consequences that follow sin committed, against hell, against wrath, against eternal death; for these are things sensible to him; but against sinne it self as it is sinne he doth not resist, but the regenerate part resists the sinne it self, because there is something within him that is contrary to sinne, and therefore he makes resistance against sinne as it is sinne; the other I say never makes resistance against it as it is sin, but against the consequents and effects of it, and this is the second difference, they differ in the manner of the fight.

3. In the object of this fight. *Thirdly*, They differ in the object, in the thing about which this contention is; he that hath onely a natural conscience, to fight against the Law of the members, his strife is not about things of that nature that the others are, moral vices, and moral vertues, they know, and are sensible of; they resist the one, and stand for the other: things that belong to outward credit and civill honesty, things that are morally good, these things they are sensible of, and the contention is about them and no other. You see *Herod* was careful about his oath, and why? because of those that sat at Table with him, and this was the great matter that swayed him. And so *Darius* had a contention when he put *Daniel* into the Lions den, but his promise to the Princes overruled him. But there is another kind of contention in the regenerate, about things of another nature, spiritual evils, spiritual wickednesse, he fights against those evils that are contrary to the image of God, that are contrary to that purity and holinesse that God requires. Other men see not the things of this nature, therefore they cannot resist them. When the Sunne shines clear we know we may see the least moat; so where there

there is a clear light of grace that ſhines in a mans heart, he ſees ſpiritual evils which another man ſees not, he reſiſts them, and his chief buſineſs indeed is about them. Another man cannot perceive them, and therefore cannot reſiſt them: this is another difference, they differ in the object.

*Fourthy*, This fight differs in the ſucceſs, there is a different ſucceſs and event in theſe two fights; a natural man though he have many good motions and inclinations, and intentions ſuggeſted to him, yet he walks after the vanity that is in his minde, that is his law: that is, though he have many remorſes and checks, yet if you obſerve him, in the conſtant courſe of his life, he ſerves the fleſh and the luſts thereof. But in the regenerate it is contrary, though he have many evil inclinations, many evil ſuggeſtions, yet he walks after the ſpirit, and not after the fleſh, that is, his conſtant courſe is good. 4. In the ſucceſs.

And if you object, are they not foyled many times? Did not *David* fall? and *Peter* fall? *Obiect.*

I anſwer, It is true, they may be foyled in a particular combate, and yet may get the victory notwithſtanding. A man may have a blow, ſuch a blow as may make him ſtoop, and yet prevail againſt his enemy; ſo though in a particular combate they may be overthrown, yet they get the victory over their luſts. Therefore *Peter*, though he were ſo timerous at that that time to deny his Maſter, yet afterwards wee finde he was as bold as a Lion. So *David*, though he was overcome in that particular combate, yet the victory was on his ſide, all his life was chaſte and pure, and holy afterward. *Anſw.*

*Laſt* of all, there is a difference in the continuance of this fight; for a natural man doth make reſiſtance, yet he groweth weary of it, and layeth down the waſters in the end, and yields to the ſinne; and ſaith thus with himſelf, Well, I ſee I ſhall never get the victory over this or that particular luſt, therefore I will contend no more againſt it. But now in the regenerate this fight continueth 5. In the continuance.

eth to the end. As you ſhall ſee in *Peter*, *Peter* ſaith our ſaviour, *when thou art old, they ſhall gird thee and carry thee whether thou wouldeſt not*. There was a reſiſtance, he was carried whether he would not, he was carried where the ſpirit would, but where the fleſh would not, and this was when he was old, ſo there was a continual reſiſtance: ſo it was with *Nicodemus*; he began, and he held out, becauſe grace in him was as a ſpring that ſtill enlargeth it ſelf more and more. In others it is not ſo. *Judas*, he was like a pond, and not like a ſpring, though he held out a long while, and was on Chriſts ſide, and carried his colours, yet he continued not ſo, *Joaſh*, and *Amaziah*, they made reſiſtance, but we ſee they continued not. And the reaſon is, becauſe in a natural man, the combatants do not continue, thoſe good things that are in him, are but as bloſſoms, they vaniſh; Now when that which ſhould maintain the contention vaniſheth, there muſt needs be an end of the combate, but in the other it continues to the end.

*Uſe.* Bewail our condition under this law in our members.

A word for application very briefly. When we hear that there is ſuch a Law in our members; it ſhould teach us to reflect upon our ſelves, that we may be able to cry out as Saint *Paul* doth, *O wretched man that I am, who ſhall deliver me from this body of death*? For if a man had but his eyes open, to ſee this Law in his members overſpreading his whole ſoul, and fighting againſt the regenerate part, againſt the Law of his mind, which ſhould be in every man, it would make a man amazed in himſelf; it would make a man wonder that he had lived ſo long with himſelf, and knew himſelf no better.

Corruption of nature hateful to God.

And in this caſe it takes away that ordinary excuſe that men have: for men are ready to ſay, alas: I have reſiſted ſuch and ſuch a ſin, I have a nature exceedingly inclined to them. But alas thou art deceived in this: for this is ſo far from excuſing thee, as that this very thing that thou haſt a ſtrong inclination to evil, it makes thy ſin out of meaſure ſinful. For even as it is in good actions, the more

more zeal there is, the better is the good work, ſo is it in evil works, the more luſt there is in every evil work, the greater is the ſin: for the more luſt there is, the more ſin: and the more wilfull a man is in ſin the more is the ſin.

Take a ſerpent, or a toad, that is hateful to the nature of a man; though it hurt us not yet we loath it, becauſe it is contrary to our nature. So this Law in our members, this ſtrong inclination to that which is evil, though it ſhould not break forth to actual tranſgreſſions, yet it is hateful to the pure eyes of God; therefore we ſhould humble our ſelves for this, and not excuſe our ſelves becauſe of our evil nature. The worſe thy nature is, the more cauſe thou haſt to abhor thy ſelf, and there is great reaſon for it: becauſe ſin is worſe in the root then in the branches; the bitterneſs is more there as the ſoureneſs is more in the leaven, then in the dough. As the heat is more in the fire then in the air that is heated by it. So there is more evil in this nature of ours, then in any outward act of ſin. *Simile.*

Therefore let no man excuſe himſelf with this to ſay, I have a Law in my members that prompts me ſtrongly to ſin againſt God. It is all one as if a thief ſhould excuſe himſelf and ſay I am of a purloyning nature, I cannot hold my hands when I ſee any thing but I muſt needs ſteal. If a ſervant ſhould come to his Maſter, and ſay, Sir, I was drunk, and could not do your buſineſs, would this excuſe him? So this Law in our members, this neceſſity, this ſtrong inclination to evil, is it not our ſelves that have brought it upon us? we are the authors of that Original ſin. And beſides that we intend it the more by cuſtom in ſin: often relapſes intend this Original corruption, and make it prevalent. *Simile.*

You will ſay how ſhall a man do then? how ſhall a man be ſaved? *Queſt.*

I anſwer, except thou find in thy ſelf this Law of the mind reſiſting this Law in the members: except thou find another man in thee, a regenerate part created in thee, *Anſw.*

that fighteth against this Law in the members, thou canst not be saved.

*Object.* But you will say again, how shall I know it, seeing there may be a resistance arising from the natural conscience?

*Answ.* I answer, thou shalt know it by thy constant and ordinary course, whether thou walk after the spirit or no. For we are not to judge of our selves, or of any other by a step or two. If you will judge of a man by a step or two, you shall find *Noah* drunk; you shall finde *Moses speaking unadvisedly with his lips*; You shall find *David* lying, and murdering, and making another drunk; you shall find *Jehosaphat* making a league with *Ahab* which God had forbidden him; you shall finde *Hezekiah* boasting of his treasure, and *Peter* forswearing of his master, and *Paul*, and *Barnabas* in such a passion, that they were fain to part asunder. This you shall see, if you shall observe a step or two onely; and so you shall condemn the Generation of the righteous.

How to know the law of natural conscience from the law of the mind in the regenerate. God judgeth men by their constant course.

Again, on the other side, if you observe a man by a step or two, you shall see *Cain* sacrificing; you shall see *Saul* among the Prophets, you shall see *Judas* among the disciples, you shall see *Jehu* restoring religion, you shall see *John Baptist* getting *Herod* into his house, and hearing him gladly. You shall see *Felix* trembling at a Sermon. So that I say if you observe your selves or others onely by a step or two, you shall justifie the wicked, and condemn the just: for the best men have their swervings, and the worst men have their good moods. A thief may sometimes go in the right way, and a good man may sometimes miss the the right way, and go out of it: therefore you must observe what your constant course is.

*Simile.*

For the constant course of a mans life ariseth from the inward root and bent of his disposition, and look what the inward bent of his disposition is, in that he will be constant.

conſtant. Sometimes he may do the contrary, yet he will return again. As you ſee waters that are naturally ſweet, if brackiſh waters break in to them, they grow ſalt indeed; yet if the nature of that water be ſweet, it will work out that brackiſhneſs, and return to its former ſweetneſs. So here, let a mans diſpoſition be good, let his heart be regenerate: let him be renewed in the ſpirit of his mind, though ſin break into him, yet he purgeth it out, he cleanſeth himſelf from it; though ſometimes he be ſtopped in a good courſe, yet he breakes over this damme, and falls to his former courſe, that is to thoſe holy wayes that he was wont to walk in. So it is on the other ſide, take but an evil man, whoſe courſe is to do evil, though he may be ſtopped ſometimes, and may have ſome good purpoſes, and deſires, yet his heart works them out, and he returns to his old byaſs. And therefore you muſt try your ſelves by your conſtant courſe. *Simile.*

Take a ſwine, put him into a clean medow, he keeps himſelf clean: but let him come into a durty lane, and he will wallow in the myre: and if you waſh him again, yet if he come near ſuch a puddle again he will do the like, and why? becauſe his ſwiniſh nature is not waſhed: and ſo long as his nature remains his conſtant courſe will be ſuitable. So it is with the unregenerate man, when his nature is not changed his conſtant courſe will be evil. God may ſometimes hedg a man in, and when a man is put into a way where there is a hedg on either ſide, ſo long as that lane laſts he muſt keep on: but if he be at liberty, when he is at the end of that lane, he turns aſide. So I ſay God oft times hedgeth in the wayes of men. So he hedged in *Joaſh*, ſo long as *Jehoiada* lived, it is ſaid he did that which *was upright in the ſight of the Lord*, but after when this hedge was taken away, when he died, he fell to Idolatry. So much for this time. *Simile.* *Simile.*

# SELF-SEEKING

Oppoſite to

# CHRISTS INTEREST.

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PHILIP. 2. 21.

*For all men ſeek their own, and not the things that are Jeſus Chriſts.*

THe occaſion of theſe words you ſhall ſee in the two verſes going before them. The The Apoſtle tells the *Philippians* to whom he wrote, that he would ſend *Timothy* to them, which (ſaith he) will be much for your advantage; and he gives them this reaſon of it: for ſaith he in the words before, he will be very diligent to do you any good, to take care of your matters, which he ſets out comparatively, ſaith he *I have no man like minded, who will naturally, or faithfully take care to your things.* Now he gives a reaſon why he ſaith he had no man like minded to *Timothy*, that would faithfully and naturally take care for their matters; for ſaith he, this

is the condition of men, this I have found by experience, *every man ſeekes his own things and not the things of Jeſus Chriſt.*

So you ſee theſe words containe a complaint of that common condition that common frailty, that generall deſeaſe and corruption to which all men are ſubject, every man is apt to ſeek his owne things: every man is apt to it, and for the moſt part doth it, he ſeekes his own things, and not the things which are Jeſus Chriſts.

The words are ſo plain that I need not to analyſe, or open them, or ſtand long upon the expoſition. Theſe three things you ſhall ſee may very eaſily be obſerved out of them.

*Firſt*, Whereas the Apoſtle complaines of it as a great fault, and a ſin, that men ſeek their own things, and not the things of Jeſus Chriſt; one concluſion hence then is, that

Doct. *It is every mans duty, or every man ought to ſeek the things of Jeſus Chriſt and not his own.*

This you know muſt needs be a concluſion ariſing from hence; for if it be the complaint of the Apoſtle of the corruption that is in men in this kind: then by the contrary rule it muſt be every mans duty to ſeek the things of Jeſus Chriſt.

*Secondly*, Though this be the duty of every man, yet when we look to the execution, and performance of this duty, every man is ready to do the contrary every man ſeeks his own things: and becauſe every man doth the contrary, therefore the duty is the more precious. When a man denies himſelf becauſe there are ſo few that deny themſelves, that makes ſelf denial to be the more regarded and eſteemed, God makes the more account of it: for he hath no need of ſuch men as will not deny themſelves, and ſeek the things of Jeſus Chriſt. There is ſcarce any man but ſeeks his own things: therfore you need not wonder why all the world is ready to go in a wrong way, a man in this buſineſs hath ſo few to keep him company. It is

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a thing that alway hath been, every man is apt to ſeek his own things. Therefore let not a man be diſcouraged with it, it is no more then hath been, it is no more then you are to look for: for the moſt ſeek themſelves and their own things. Thoſe that will ſeek the things of Jeſus Chriſt, the world accounts them buſie-bodies becauſe they are occupied about things that the world likes not of, it hath been the cuſtom of all times to ſeek their own things; and it is in every mans nature thus to do: he that doth beſt and doth deny himſelf, yet he hath the ſame nature with the reſt; ſo then that is the ſecond obſervation, that every man doth it, he ſeeks his own things.

And laſtly from this oppoſition, every man ſeekes his owne things and not the things of Jeſus Chriſt; there is this third concluſion, that for the moſt part our owne things, and the things that tend to Jeſus Chriſt and his advantage, they are contrary and oppoſite one to the other: for our natures are contrary, there is an enmity between Chriſt and us, that which we do for Chriſt muſt needs be contrary to our ſelves, that which is for the advantage of Chriſt, for the moſt part is for our diſadvantage. And the reaſon is I ſay becauſe of the contrariety between our natures and the nature of Jeſus Chriſt and his wayes. Now we will begin with the firſt, that

*It is the duty of every man not to ſeeke his owne things, but the things of Jeſus Chriſt.*

*Doct.* It is the duty of every man to ſeek the things of Jeſus Chriſt.

It is not only the duty of every man, but it is beſt for every man to do it. It is a thing that you are all perſwaded of, that you ought not to ſeek your own things: and therefore to ſpend time in proving the point were a needleſſe labor, our buſineſs will be to perſwade you to the duty; And to that end, we will uſe no more motives, but thoſe in the text. The one is taken from our ſelves and the other from Chriſt.

*Reaſ.* 1. From our ſelves.

There is this reaſon from your ſelves, why you ſhould ſeeke the things of Jeſus Chriſt: becauſe God hath commanded you ſo to do. You know this is the command,

*Thou*

*Thou ſhalt love the Lord above all and thy neighbor as thy ſelf.* Chriſt is to be loved above all, above your ſelves. Now for the moſt part when we hear ſuch a command as this; we look upon it as a legal precept, which onely ſhewes a man his ſin, and to be as a Scholemaſter, a precept that no man can keep. But you muſt know that it is not ſo: for every command is to be kept by every regenerate man. It is ſaid that *not the leaſt tittle of the Law ſhall periſh, heaven and earth ſhall paſſe away firſt.* The meaning is not that no man can be ſaved, nor no man is in Chriſt, but he that keeps every jot, and little of the Law: but we muſt endeavour to keep even the very leaſt tittle of Gods commands with all our might:

If God will not ſuffer the leaſt command to paſs, but you muſt bend your ſelves with all your ſtrength to keep it, then this which is a main command to *Love God above all*, you muſt think you are bound to keep it, and every regenerate man doth keep it in ſome meaſure, he keeps it in ſincerity, and truth with an upright heart, though he cannot riſe to that degree, and height as he ſhould do:

Now I ſay, it is not onely a command, but it is beſt for every man to deny himſelf, and not to ſeek his own things, partly becauſe his good is contained in God more then in himſelf, and ſo he ſhall provide better for himſelf in ſelf-denial, by ſeeking God then by looking directly to his own matters. The beeing of the beams (you know) are in the Sun more then in themſelves. So is every mans good contained in God from whom it floweth, even as the beam doth from the Sun. A man ſhall provide better for himſelf in ſeeking Gods glory then in looking immediately to his own preſervation. Therefore you ſhall find, *Deut.* 10. 13. This is that the Lord thy God requires of thee that thou keep his commandments that *he hath given thee for thy wealth.* Mark it, the commands of God are given for our advantage. Whenſoever a man is a looſer by keeping any command, though

*Deut.* 10. 13.

2. In respect of Christ.

*Use.* Now to make use of it, if this be a duty that lies upon every man not to seek his own things, but the things of Jesus Christ; what remains, but that you consider how you have kept this, and if you be failing in it, that you stir up your selves to do it in a better manner than you have done formerly. Let every man therefore ask this question with himself, have I sought the things of Jesus Christ? have I not many times sat still for my own ease, for my own safety, for my credit, and profit, when if I had stirred I might have done something for the advantage of Jesus Christ? And consider that our behaving of our selves after this manner is not only sinful, but it is very unreasonable, and disadvantagious for our selves; for the more we lose for Christ the more we gain; he that will be content to be nobody in the world, shall be the more in the spirit. For that rule holds true, *he that will lose his life shall save it*. I say it holds true in every thing else, he that will lose his credit, shall gain his credit: he that will be content to let go his friends, or profits, or advantages, he shall be a gainer by it. So that he that is most prodigal of all things for Christ, or Christs advantage, he that is most ready to suffer imprisonment, and loss of estate, and disgrace for Christs sake, he is the wisest man, that is the truest man, he provides best for himself.

For alas, (as hath been) *what is it that we have of all our labors under the Sun*, but only the riches of good works, those only go with us. The good foundation is only a foundation for us to build upon, 1 *Tim.* 6. 19. *Laying up a good foundation*, that is a foundation upon which you may build.

All other things that you have in this life, are of a contingent nature; but your good works, the duties you do for God, your seeking after the things of Christ, they are of a sure nature, they will not fail you. Therefore let us consider what we do in this case, when we come to any business wherein we are to deny our selves, and

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let us [illegible] thus with our selves, what are these things that [illegible] mine own? The truth is there is no man that hath any [illegible] his own: therefore when there is an occasion offered you to speak any things you ought to say, this is not my credit, this is not my wealth, this is not my strength; these are not my friends, this is not my estate, but they are the Lords; and shall I withhold them from him, when he stands in need of them? this is to rob God of his due, it is sacriledge. This consideration will make a man think that it is reasonable for him to do it when he considers that it is none of his, but it is Gods.

It is a thing that we seldom consider of, whensoever any opportunity cometh, it is as a messenger from God, and tels you that *the Lord hath need of such a thing*, and will you not bestow it on him that which is his own? You know the story that is said, 1 *Chron.* 29. when the people had given largely to the Temple of the Lord, saith *David*, *we have given thee of what was thine own*, that is there is reason we should do this, we have done no such great matter, it is [illegible] we have but given thee but what way thy own. [illegible] whatsoever you come to do any thing, you must [illegible] the Lord gives you an opportunity, for the improvement of your health, and credit, and friends or estate, or whatsoever the Lord proves you by. This is that which is said, *Gen.* 27. that the Lord would *prove Abraham*, and he bad him go and offer his only Son. So may when the Lord calls for any occasion or opportunity, to deny our selves, or to part with any thing for the advantage of Christ, at this time he proves me what then will I do, and if thou bee content to lose thy credit, to be disadvantaged in thy estate, any other way, he will deal with thee as he did with *Abraham*, *Abraham* did not lose his Son, but he received him again: so it will be with every one that looseth any thing for the advantage of Christ.

1 Chron. 29.

Gen. 27. 1.

Now I beseech you consider this, that so you may quick-

en your selves to do this duty. Consider what you are out of Christ, and what you have by being in Christ, and what great reason there is that you should do all this, and more for Christ, whensoever God calls you to it; what reason there is for you to part with whatsoever he calls for.

*Quest.* But you will say, what are these things of Jesus Christ which I ought to seek?

*Answ.* I answer, that you may know it distinctly, the meaning of it is this, when we are exhorted not to seek our own things, but the things of Jesus Christ. That is,

Things of Jesus Christ, what. when any matter of your own, any advantage of your own, any thing that tends to your own profit, or credit shall come in competition with any thing that is Christs, now to let that go, this is to seek his things, and not your own.

But to pitch you upon some particulars, I will name to you these *five*.

*First* of all, if a mans estate come in competition with Christ, that he must be a loser in that for doing something for Christ: here now to be content to be a loser in thy estate that thou mayst advantage Christ, this is not to seek thy own things, but the things of Christ. You shall see Saint *Paul* was willing to do thus, it was his practise, and you shall see his practise in diverse particulars, 1 *Cor.* 9. *I was content* (saith he) *to take nothing that I might make the Gospel free, that I might further the Gospel.* Thus did *Moses*, he was content to let go the treasures of *Egypt*, and *indure afflictions with the people of God.* What the treasures of *Egypt*, and the honour of being the son of *Pharaohs* daughter came in competition with God, he lets them all go. So *Heb.* 10. 34. it is said of the believers that they *suffered the spoiling of their goods with joy*: that is, when the falling away from a good conscience, and the spoiling of their goods met together upon a narrow bridg they were willing to suffer the spoiling of their goods that they might keep close to the profession of their faith.

Heb. 10. 34.

*Again,*

*Again*, if a mans credit come in competition with any thing that tends to the advancement of Christ, now to be content to be despised, to be content to be trampled on, that Christ may have glory, this is, not to seek a mans self but the things of Christ. So you see St. *Paul* was content to *pass through evil report, and good report*. And *Moses* was content not to be accounted the Son of *Pharaohs* Daughter. And *David* was content to be spoken against of great men, and to be the *song of the drunkards*, *Psalm.* 31. 13. Psalm. 31.13.

*Thirdly*, if a mans ease, and quietness, or convenience, his Wife, or Children, or all that he hath shall come in competition with standing for the truth. Now to *contend earnestly for the faith once given to the Saints*, and to let all these things go, this is to seek the things of Jesus Christ. So did *Paul*, he was content to be hated of his own countrey men the Jewes, to be driven from City to City, and from Countrey to Countrey. So did Saint *Chrysostom* in *Constantinople*, when the faction of the *Arians* prevailed, when it came in competition, whether he would renounce his Bishopricke, or subscribe to the *Arian* Heresie, he was content rather to part with all he had, then to submit to any sinful complyance.

*Fourthly*, if a mans life come in competition (as oft times it doth) now to neglect it, to do as Saint *Paul* did, *my life is not dear unto me*, that is, I do not reckon it as a matter of any worth when it comes in competition with the [illegible] Jesus Christ.

*Fifthly*, when the doing of any business for the Church and our own business comes together, now to do as Saint *Paul* did, 2 Cor. 11. *watchings, and painfulness, with hunger and thirst, and cold, and nakedness did I serve God and wait upon the Churches*. This taking paines for the Church is the thing that *Timothy* is commended for that he did not seek his own things, that is, he was not careful to further his own matters, but was willing to su- 1 Cor. 9.

spend them in serving the Church. This is not to seek a mans own things, but the things that are Jesus Christs. But this I name to you but in brief, that I might pitch you upon the particulars, wherein a man is not to *seek his own things, but the things of Jesus Christ.*

To seek, what. But the chief thing to be considered is, what it is to seek? for in the duty there are but two things; the *Object*, the things you are to seek. And the *Act*, what it is to seek. To seek a mans own things, or the things that are Jesus Christs, that is, to do it with all intention, to do it with all earnestnesse; so the word signifieth, to do things as a man would do them for himself. Therefore you shall see the Apostle using the same, if you take the word in the former verse, *I have no man like minded, who will faithfully*, the word in the Original is, *naturally* care for your matters, that is, when a man takes care for the things of Christ, as he would take care for his own things; for a man naturally looks to himself and his own matters. So to seek the things of Jesus Christ is to do them after that manner, and that consists in these three things.

To do it { 1 *Willingly.* 2 *Diligently.* 3 *Faithfully.*

*First*, A man must do it willingly: as you know when a man hath any thing to do, he doth it with willingnesse, this the Lord requires at our hands to be willing to do them, which is much more than to do them. As the Apostle saith, 2 *Cor.* 8. 10. *It is expedient for you who have begun not onely to do, but to be willing a year ago.* It is a greater matter to do things with an inward willingnesse, and an inward propensitie of mind, then to do the things themselves.

2 Cor. 8. 10.

Therefore that condition is required, *Jude* 3. we are exhorted to *contend earnestly*, that is that you do it with much intention of mind; to contend earnestly as a man that

that is in an argument contendeth, or as a man that is wrestling, after this manner your must contend for the common faith. For you must know that it is not enough for a man simply to do a thing, but he must do it with such an intention as is required. Therefore *Titus* 2. *God hath purified to himself a people, zealous of good works,* that is, a people not onely ready to do them, but such as are earnest and desirous to do them; when a man is inflamed with a holy and earnest affection to do a thing. So we have it in *Rom.* 12. 11. among the exhortations there, *be ye fervent in spirit,* or as the word is, burning in spirit. An example of this we have in the Apostle *Paul,* 2 *Cor.* 11. 18. you shall there have an expression of the Apostles own minde, in taking care for the things of Jesus Christ. *I am cumbred daily* (saith he) *and have the care of all the Churches.* The word in the Original is, it lies upon me as a continual burden. It is not a thing that I take up now and then by fits, but it is a thing that lies upon me alwayes, *I am daily cumbred,* saith he, or *I daily take care for all the Churches.* My mind is distracted, for so the word is likewise in the Original, my thoughts are as it were upon the rack, when I think upon the things that belong to the Churches. And then he saith, *Who is offended, and I burn not?* that is, when there is any disadvantage to the Church, when I see any man stumble, it is not a thing that I look slightly upon, but I take it to heart, I am burned with grief; that is the impression in me. Therefore you must not think when you come to do any thing for Jesus Christ, to do it as of necessity; but you must think, and plot with your selves, and about your own business; you must seek for occasions, and when you see them offered, to go in at it: for to have abilities and not to use them, to have opportunities and not to employ them, it is another manner of matter then we think it is; for not onely barren and bryers, but withered trees are appointed for burning; and cowardize in doing duties, deserves a curse as well as the not

Rom. 12. 11.

2 Cor. 11. 18.

Tit. 2. *vlt.*

doing

Judges. 6. doing them. Therefore *Judges 6. Curse ye Meroz, because they came not out to help the Lord against the mighty.* A man must not sit still and say, if such a thing had come in my way, I would have helped the Lord; but you must go out and seek occasions; this is to do it with willingnesse and propensitie of mind. Therefore the Apostle, *Rom.* 15. 12. *I caused the Gospel to abound from Jerusalem to Illyricum: for I was exceeding ambitious to preach the Gospel, not where Christ had been preached, &c.* that is, as an ambitious man, whether he be young or old, is never well, but is alwayes seeking all occasions for his honour and preferments; so saith he, I was ambitious to preach the Gospel every where, therefore I caused the Gospel to abound: that is the thing you must consider that it is not enough to do these things, but to do them willingly, there is that necessity put upon you. You shall see what an accent and Emphasis *David* puts upon it, 1 *Chron.* 29. 14. *O Lord I thank thee that thou hast put it into the heart of this people to offer willingly*: he repeats it five times; as if he should say, this is all in all that they offer willingly. So that wherein it is seen that a man doth that he doth for God with a perfect heart, when he doth it willingly; when he doth it otherwise, it is done with an hypocritical and unsound heart. That is the first thing we must do in seeking the things of Jesus Christ; we must do them with a cheerfulness of mind, with much willingness of heart.

2 Diligence. *Secondly*, As we must do them willingly, so we must do them diligently: many a man will say, I may do the things, and I do them with all my heart, willingly, but now this is another condition that you do them diligently, *Rom.* 12. 11. *be not slothful in doing service*, and so Chap. 15. *he that ruleth, let him do it with diligence*; the like may be said of all duties. For you must know that God observes the manner of doing things as well as the things. Therefore, saith he, *I know thy works*. The word in the Original is such labour as a man

in

in harvest, I know how thou sweatest at the work? so I say it is not enough to do the things except you do them diligently.

You will say, What is it to do a thing diligently? *Quest.*

It is to do it with all our might, *Thou shalt serve the Lord thy God with all thy might*, that is, all the strength a man hath he is to improve it, and to imploy it upon the Lord, and his businesse. For you must know, every man hath a different strength, one man hath more authority, more wit, more liberty of speech then another. As every man hath a different strength, so he must bestow all his strength; one man may do much more then another, and yet he may do the thing he doth exceeding remissely and negligently. Another man that doth a great deal lesse, yet doing it diligently, putting forth his whole strength, he doth a great deal more: therefore the Lord requires that every man should do what is his proportion. Look how much thou goest beyond another in thy might, so thou must go as far beyond him in performance, otherwise it is done remissely. As now take a childe and a tall man, that both go to a goal, when the child runnes, the man man walks; the child doth it diligently with all his might, whereas the other doth it negligently. So is it when we do not improve all our might we have for the advantage of the Lords Work. For you must know when any man hath to do any businesse, he is not to compare himself simply with another, to say another man doth no more: It is no matter what the thing is, but what proportion it holds with thy strength and ability. When the Widdow gave all that she had, the Text saith, That she gave more then they that put more into the Treasury; because it was the utmost that she could give. As we say he hath given most that hath least left behinde; so he bestows most upon the Lord that leaves the least of his strength unimproved. *Answ.* *Simile.*

And again, it requires not onely that you put all your strength to it, but that you be constant in doing it; for *Constancy.*

if a man hold not out, this man is not diligent, but negligent. It is a uſual thing for men in doing the Lords buſineſſe to be weary in well doing, to give over well-doing; therefore you muſt add that alſo to it, that if you will do it diligently you muſt do it conſtantly. That was the commendation of *Caleb*; they that came from *Egypt* went a great way in the wilderneſſe, and brake through many difficulties, but they gave over. Whereas *Caleb* had a conſtant ſpirit which clave to the Lord that he went through. So the Apoſtle exhorts them, *Heb.* 3. *Confirm your feeble hands, and weak knees, leaſt that which is halting be turned out of the way.* This is accounted negligence, when a man grows weary, that his hands begin to faint, and he begins to leave his way; therefore to hold out in well-doing is to do a thing diligently, and this is the ſecond thing required to ſeek the things of Jeſus Chriſt. *Firſt*, To ſeek them willingly. And then to do his work diligently.

Heb. 3.

3. Faithfully.

*Thirdly*, and laſtly, as to do it willingly and diligently, ſo to do it faithfully. Many a man may be willing to do ſomething for Chriſt, and to be diligent too for the time; but to do it faithfully, that is without any reſpect to himſelf, not for his own ends, but to do it for the Lord, and for his ſake, that is that which is required. Therefore whereas the word here in the new Tranſlation is tranſlated *naturally*, the other Tranſlation hath the word *faithfully*, who will *faithfully* care for your matters. So that for a man when he comes to do the things of Jeſus Chriſt to have an eye to himſelf, to be conſidering what will make for my advantage; what profit ſhall I have by it? and ſo to be put on by that motive, this is to do the work of Chriſt unfaithfully. And herein our hearts for the moſt part are exceeding deceitful, when we have to do any thing for Chriſt, the fleſh in us is ready to have the firſt and the chief hand in any ſuch buſineſſe: that is, ſelf-reſpects, and ſelf-aims are ready to mingle themſelves with the beſt actions we do, unleſſe we have a narrow eye to them.

You

You know *Jehu* did the work of the Lord very diligently, but not faithfully: for his zeal was not for the Lord, but for himſelf. They that followed Chriſt many of them followed him far; but it was not for him, but for the loaves, becauſe they were fed with them, and *were filled.* You ſee *Baalam* profeſſed much, that if *Balaak* would give him his houſe full of gold and ſilver, yet he would not go from the Word of the Lord; but yet this was not done faithfully, he had an eye to himſelf in all this. So I ſay, a man may do the things of Chriſt diligently, and yet not faithfully. Two ſervants may both be very diligent in their maſters work, and yet there may be a broad difference between them, the one hath indeed an eye to his maſters profit, the other to his own.

This is all in all therefore to conſider whether the talents that we uſe, we uſe them for our Maſters advantage or our own. Thou mayeſt do very much, thou mayeſt uſe thy talent as diligently as any man; yet if thou examine thy heart, and deal ſtrictly with thy ſelf, thou mayeſt find that theſe are uſed for thy ſelf and not for thy Maſter, which is the greateſt folly in the world. For, my brethren, what do we gain when we take a great deal of pains for Chriſt? ſurely there is nothing our s, but the ſincerity we do it withall. It is for other mens advantage, the moſt glorious and ſpecious works we perform, the greater they are, the more may be the profit and benefit of the Church by them: but there is nothing thine own, but thy faithfulneſſe and ſincerity in doing them.

Therfore conſider this, whether when we do any thing for Chriſt, we do it faithfully or no, for in this our hearts are apt to deceive us. How many are there, that paſs not much for the doing of the thing ſo themſelves may have their end? *Diotrophes* was willing to work with the Apoſtle; but it was to have the *preheminence.* How many great actions are overthrown for want of this faithfulneſs that men do not ſimply do that which they do, but out

of contention, and vain glory they do it? How many great actions I say are overthrown? So that when two men are both of them alike set to do a thing, both are willing to do the work, yet because one may not have the praise of it, the glory of it, because he may not be first, and chief in the business therefore he lets it go.

*Simile.* I cannot better compare it, then to two men that are to carry a beam in at a narrow door; both would be first in, and when they do so, we see they carry it a cross, and in a twhart manner, and so they cannot do it: if one would be first, and another second it might be done with ease. So when the business of Christ is to be done, we go crossly about it, and the work is left undone, because every one seeks for his own particular preheminence.

*Quest.* But you will say, if it be a thing wherein the heart is so exceeding deceitful, how shall I find whether I do that I do faithfully with a single sincere heart or no?

*Answ.* How to know we do the things of Christ faithfully. Consider what thou doest when thy own case and Christs are severed: if thou find that when thy own credit, and profit and advnage is involved in Christs business, then thou art willing, and forward in the work of Christ, and not otherwise, thou mayest suspect thy self. *Simile.* When one servant followes two Masters that go before, while they go together it is difficult to know to whom he belongs, but when they part, you know who the Master is by the servants following of him. So there is a time wherein Christ, and thy own cause go together, when Religion and thy own credit go together, but when they are parted, and severed one from another, then consider which thou followest, whether thou hast the same diligence, and solicitude in the business of Christ, when there is no interest of thy own joyned with it. Moreover consider what thou doest, when thou hast to do with people that are ill deserving: for if thou do what thou doest for Christ, though men do not answer thy pains, but carry themselves in a contrary manner to thee, yet if it be done for Christ thou wilt continue to do

it.

it. That was the tryal of Saint *Pauls* faithfulneſs, when the Jewes ſet themſelves againſt him, and would have pulled him in pieces, yet he continued in the ſame faithfulneſs in his ſervice of Chriſt, and the Church.

If you ſhall give over becauſe men uſe you ill, it is an Argument that you did what you did not ſimply for Chriſt. If you do what you do to get the love, and credit, and applauſe of men, when you miſs of that you will then give over, and that is a ſign of inſincerity.

Again, when an action is done, conſider what it is that runs in thy thoughts, when the buſineſs is paſt, conſider about what thy mind is moſt ſolicitous, whether about thy credit, to think what am I thought of? or about thy riches or honor, what have I gotten by it? Or whether art thou ſolicitous whether the buſineſs of Chriſt hath ſucceeded? whether the affairs of the Church hath proſpered: for herein is the tryal of a man. A man is content to be a loſſer for Chriſt, when he is willing to loſe that which is deareſt to him. As one ſaith, it is a mans excellency, to be content to loſe his credit with men rather then his conſcience towards God: ſo I ſay when a man is careleſs what becomes of whatſoever belongs to him, but all his ſolicitouſneſs, all his ſtudy, and taking care, is for the buſineſs of Chriſt. This was Saint *Pauls* caſe too, he cared not ſo the work went on, what became of himſelf. So you ſee here what the condition is that is required, to ſeek the things of Jeſus Chriſt, you muſt ſeek them diligently, and faithfully, that is you muſt ſeek them as you ſeek your own things: for when a man hath any thing to do of his own, he doth it willingly, and diligently, and faithfully, after that manner you ought to do the things of Jeſus Chriſt.

But you will ſay, this is a hard, and difficult thing for a man to ſeek the things of Jeſus Chriſt after this manner, who is able thus to do them? So to do them, in ſincerite, and with diligence, and faithfulneſs, as not to mingle any ſelf-reſpect, or aim at his own ends? *Object.*

I anſwer, it is true, and the holieſt men that are, have ſome ſuch tincture in their beſt actions; but they are not to be diſcouraged, ſo it be not the chief: but they are to be humbled, and to ſtrive againſt it. And this uſe (by the way) you may make of it, that a man may ſee how little cauſe he hath to be puffed up, or to be conceited for his beſt actions, if he conſider how unfaithfully he hath done them; how unwillingly, how negligently. But I ſay though theſe things be in us, we are not to think that the things we do are preſently done in hypocriſie. The thing that we are to look to is that thoſe aimes, and reſpects to our ſelves that are mingled with our beſt actions, do not prevail that we do not allow them in our ſelves.

*Queſt.* But you will ſay, how ſhall we bring our hearts to this, not to ſeek our own things but the things of Jeſus Chriſt?

*Anſw.* In a word this you muſt do, you muſt give your own ſelves to Chriſt: when a man hath once given himſelf to Chriſt, he will be ready to give all that is his. In 2 *Cor.* 8. The Apoſtle had occaſion to ſpeak of their readineſs to ſupply the neceſſities of the Saints, and he gives this as a reaſon thereof, becauſe they had given themſelves to Chriſt. So the way to prepare your hearts to ſeek the things of Jeſus Chriſt, is to give your ſelves to Chriſt. Therefore no natural man can do it, becauſe he makes himſelf the end, he ſets himſelf up for his end, becauſe he hath not given himſelf to Chriſt. But a regenerate man is able to give all to Chriſt, becauſe he hath already given himſelf to Chriſt.

*Queſt.* But you will ſay, what is it to give a mans ſelf to Chriſt?

*Anſw.* When a man is perſwaded of this, that Chriſt will take care of him, and provide better for him then he can himſelf, he is willing to ſubmit to Chriſt, and give himſelf to Chriſt. A man will never go off of his own bottom till he be aſſured of a better foundation.

To give our ſelves to Chriſt, what.

And

And partly also it is done by changing a mans opinion of himself: for every unregenerate man hath a different opinion of himself to that which he hath when he is regenerate. One man thinks that that which consists in his private, and outward happiness and safety, and therefore his profit, or credit, or whatsoever may make up that, that he reckons himself, and that he will build upon. But when a man is in Christ his opinion is changed, there is a new part, a regenerate part in him, and where that is in a man, that he reckons to be himself. What a man hath an opinion to be himself, whatsoever makes up that self that he will draw to himself. When a man reckons the regenerate part to be himself, he is willing to be a loser by all other things, so that that self may be a gainer: because he knowes that all this while is no loser in himself, so long as he growes in grace, and keeps a good conscience; so long as he knowes, and is perswaded that God will take care of him, far better then himself can do, so long the building up of himself goes forward, and he takes care for nothing else besides. This is for a man to give up himself to Christ.

2. It must be done with all intention.

*Secondly*, it is not enough to give up a mans self to Christ: for though his heart be prepared to seek the things of Christ, yet he must give diligence to intend it. he must pray that God will set it into his heart, and keep it in his heart, that upon all occasions when he is put to it he may seek the things of Jesus Christ, that as you have it, 1 *Chro.* 29. It is *Davids* prayer, *Lord* (saith he) *I beseech thee to keep this in the purpose of the heart of this people, for ever.* When they had offered willingly: he knew that that was an extraordinary matter and would soon slip out of their minde, therefore he prayes that God would keep it in the purpose of their hearts for ever. 1 Chron. 29.

Now when a man seekes his own things, it is natural for a man, and that a man doth easily, but to seek the things of Jesus Christ that is above nature, and then there must

must be much intention; a man must have something in him to move him to mind it most, and above all other things. When a boat goes against the streame, and against the wind you know there must be much labour, to drive it on. So to seek the things of Christ, it being above the the stream of nature, there must be an intention from above, you must beseech God to keep it in the intention of your hearts.

*Simile.*

3. It must be done by faith.

Now *again* to these two, when a man hath given up himself to Christ, and when he doth mind it, and intend it, and pray for it, you must add to this faith without which no man can do it: for this objection presently cometh: what; must I seek the things of Jesus Christ, and not mine own, what will then become of me? how shall I provide for my self, or for my family, and those that depend upon me? Now there must be faith to give this answer, the Lord will provide for thee. For till a man think that there is another that hath will and power to take care for him, and to provide for him, it is impossible that he should seek the the things of that other: but believe this once that God will take care for thee, and then thou wilt be content to deney thy self. As if a Master should say to his servant, be you diligent in my service, I will take care for your meat and drink, and clothing, and when your apprentiship is out, I will give you sufficient to live upon: if the servant believe this, he will be willing to neglect all other things, and to seek his Masters profit, and to intend his Masters business. So here we should seek the things of Jesus Christ, for saith he I will provide for you. I will take care for you, you shall want nothing in this present life, you shall have all things necessary, and when your appentiship is at an end, I will provide an inheritance for you. If you will believe these things, and these promises, you will then seek the things of Jesus Christ, and not your own things.

1. In Gods promises.

You

You have a promiſe for this, *Mat. 6. ſeek ye firſt the Kingdom of God, and the righteouſneſs thereof*, that is, mind this one thing, ſeek not your own things, ſeek the Kingdom of God, *and then all things elſe ſhall be miniſtred unto you*: that is, God will undertake to provide for you the things of this life, you ſhall have enough of them. Now to believe this promiſe, this faith in the promiſe, is that which prepares, and enables the heart not to ſeek its owne things, but the things of Chriſt. Math. 6.

Now you muſt have not onely faith in the promiſe, but faith in the providence of God: for a man may believe the promiſe, but becauſe he doth not believe the particular providence of God, that he is not onely able, but that he doth bring things to paſs, and that all things are guided by him, he is ready to doubt and to fear a loſs if he ſeek the things of Jeſus Chriſt. As *Jacob*, and *Rebecka*, they had both faith in the promiſe, but becauſe they had not a faith in the particular providence of God about the beſtowing of the bleſſing, therefore we know how they miſſed. So *Moſes* had faith in the promiſe that God would provide meat for a moneths time, but he knew not how; therefore you ſee how many objections he brought, *ſhall all the fiſhes of the ſea be brought together? and all the beaſts of the field? &c.* Therefore I ſay, put theſe together, when a man hath faith in both, that is in the promiſe of God, and in the particular providence of God, that enableth a man not to ſeek his own things. 2. In Gods providence.

You ſhall ſee them joyned together, 2 *Tim.* 3. *for I know* (ſaith the Apoſtle) *whom I have truſted, and I am perſwaded that he is able to keep that which I have committed to him to that day.* Mark it, as if he ſhould ſay do not wonder at me that I am willing to loſe my liberty, and my eaſe, or to endure ſo much cold, and nakedneſs, to expoſe my ſelf to ſo many perills as I do: 2 Tim. 3.

for I truſt God, I believe God, I have committed my ſafety and my life, and my health, and all that belongeth to me -to him, and I know he is able to keep it. So I ſay now when you are about any buſineſs of Chriſt in which there is any difficulty, or any hardneſs; or any likelyhood of loſing any thing, except thou believe the particular providence of God, and canſt commit that which thou haſt to God, and ſay I dare truſt him, and I know that he will keep it for me, thou wilt never be able to deny thy ſelf, and to do the things of Jeſus Chriſt: but if thou think, that what thou loſeſt for God, God will keep it for thee, thou wilt ſay thus with thy ſelf, I will commit this unto God, I know it ſhall be reſerved for me, and therefore whatſoever becomes of theſe things, I will do the work, I will do the buſineſs of Chriſt, I will imploy my ſelf in his ſervice: this makes a man bold in the moſt difficult caſes. So *David, I will lay me down* (ſaith he) *and ſleep, becauſe the Lord ſuſtaineth me.* That is, I care not for any thing, I have committed my ſelf, and my ſafety, and all unto God; and therefore when his heart was quieted, and ſetled upon this that he knew whom he had truſted; he had faith in God, in his promiſe, and in his providence, he had ground enough for reſt. This is the third thing that prepares us to give up our ſelves to Jeſus Chriſt.

4. By love. 1 Cor. 13.

Now *fourthly*, Wee muſt adde to our faith Love, for Love enableth a man to ſeek the things of Jeſus Chriſt. Therefore, 1 *Cor.* 13. it is ſaid that *Love ſeeketh not her own things.* If you would bring your hearts not to ſeek your own things, but the things of Chriſt, get Love. That is, you muſt know that ſelf-love ſeeks its own things: and the more ſelf-love is in any man, the more reſpect he hath to himſelf, the more he ſeeks his own things, which tend to his own advantage, but the love of another makes a man ſeek the things of another, it

makes

makes a man bountiful, as Saint *Paul* ſaith, *I am ready to be beſtowed for your ſakes.* And therefore you have that ſaying that *love edefieth*; that is, it makes the magiſtrate to take care for the good of the people, the Miniſter for his charge, *&c.*

The Mother and the nurſe, where they love, you ſee what pains they take, what neglect they expreſſe of themſelves, and all, that they may do good to the Child: for that is the nature of love; And therefore when we do not ſeek the things of Chriſt, it is an argument that we want the love of Chriſt, and the love of God. You ſee the Apoſtle *Paul*, 2 *Cor.* 5. he gives this reaſon why he ſought the things of Chriſt with the neglect of himſelf. *The Love of Chriſt conſtraineth me ſaith he.* As if he ſhould ſay, though I undergoe much ſcorn, and diſcredit, and loſſe in the world: yea I am content to be thought to be out of my wits, to be accounted any thing: for the *love of Chriſt conſtraineth me*; that is, it makes me ready to do any thing, ſeeing it is for Chriſt and his advantage, I am willing to be ſo accounted of. Now how came he to this love of Chriſt? *why thus we judge* (ſaith he) *that if Chriſt died for us, &c.* So that if you would bring your hearts not to ſeek your own things, but the things of Jeſus Chriſt, you muſt labour to have your hearts enflamed with the love of Chriſt, and that you may do ſo, uſe the means that Saint *Paul* layeth down; he died for me, he is worthy of it, he deſerves it of me, ~~he hath done this, and this for me: there-~~ fore there is reaſon I ſhould no longer live to my ſelf; therefore there is reaſon I ſhould ſeek his things, that I ſhould do his work: Thus to ſtir up our hearts to love the Lord Jeſus, is the means to prepare us to ſeek him. And ſo you ſee the buſineſs we have to do: we are to ſeek the things of the Lord Jeſus, 2 Cor. 5.

willingly, diligently, and faithfully. And alſo what it is that prepares, and diſpoſeth the heart ſo to do.

*Firſt*, to give up our ſelves to Chriſt.

*Secondly*, to labor to have it kept in the purpoſe of our hearts.

*Thirdly*, to have faith in the promiſes, and providence of God.

*Laſtly*, to have Love to the Lord Jeſus. And ſo much for this point, and for this time.

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PRAYERS

# PRAYERS PREVALENCY.

2 CHRON. 32. 24, 25.

*And in those dayes Hezekias was sick unto the death: and he prayed to the Lord Who spake to him, and gave him a sign, but Hezekias did not render according to the mercies bestowed upon him, but his heart was lifted up, and wrath came upon Israel.*

WE made some entrance into these words in the morning; *In those dayes Hezekiah was sick to the death.* Those words we have done withall. *And he prayed to the Lord*: hence we observed this: That

*Prayer is the chief means to obtain any thing at Gods hands.* *Doct.*

It was the means whereby *Hezekiah* obtained his recovery when he was ſick to the death. So it is a general rule that prayer is the chiefeſt means of all other to obtain any thing at Gods hands. The reaſons of it we gave in the morning, we came to apply it. And the *firſt* Uſe was this. If it be the chiefeſt means of all other, therefore we ſhould learn to eſteem of our prayers more then we do, to ſet them at a higher rate, to know what the efficacy of prayer is. When prayers are performed in a cuſtomary negligent manner; when men think it may be they will be anſwered, and it may be they will not, it may be they will do them good, it may be not, no marvel if they miſſe of the effect. If men did believe that prayer were ſo effectual to bring their enterprizes to paſſe, they would ſurely be more frequent and fervent in this duty. We ſhewed you in the morning what the efficacy of prayer was, we purpoſe to repeat nothing.

*Uſe.* To eſteem our prayers.

Onely there is an objection or two, that we will anſwer, and ſo paſſe from this point.

*Firſt*, This may be objected, how can prayer be ſo effectual a means to obtain any thing at Gods hands, when the Lord is purpoſed to do what he will do, and how can the intreaty of a weak man change the purpoſe of God, or alter his mind? he knows what we have need of before-hand, before we ask, and God is ſubject to no alteration?

*Object.*

To this I anſwer, It is true, when we ſeek to the Lord by prayer, he is not changed by any of our petitions that we make to him; but the change is wrought upon us; becauſe we are made more fit to receive mercy from him then before we were. As for example, When a patient deſires his Phyſician, to give him a cordial, to give him ſome reſtoring phyſick, ſomething that is pleaſant to him; The Phyſician delayes, and defers, he will not for the preſent hearken to his requeſt, at length he doth it. Why is it? not becauſe the Phyſician is altered, but becauſe there is an alteration in the patient; he is now purged,

*Anſw.* God is not changed by our prayers but our ſelves. *Simile.*

and

and vomitted; his body is cleanſed, and ſo made fit to receive the cordial, therefore the Phyſician yields to his requeſt: there is ſome ſuitableneſſe now between him, and the phyſick which he requires: there is no alteration in the Phyſician, but in the patient. So when we ſeek any thing at Gods hands we do not cauſe him to alter his mind, but there is a change wrought in us: ſo that when we think we bring God to us by our prayers, we rather bring our ſelves to God. That is, when we contend with God in prayer, and uſe arguments to perſwade him, thoſe arguments perſwade our ſelves to repentance, to faith, to more obedience and willingneſſe to ſerve him, and ſo our hearts are drawn more near to him; when we think we draw God near to us, in this action we draw our ſelves near to him, and when our hearts are drawn near to him, when our faith is ſtrengthened by the arguments that we uſe, then the Lord is moved to do that which before he was not moved to do. Not becauſe he is altered, or any way changed, but becauſe the change is in us, we are more fit to receive the mercy that we beg for then before.

Again *Secondly*, it may be objected, many obtain mercies, and bleſſings at Gods hands without prayer, therefore it ſeemes that prayer is not ſo great a means to obtain mercies; becauſe they are ours ſometimes without prayer. *Object.*

I anſwer it is true, men may have, and have uſually many great mercies beſtowed upon them without prayer, but there is a great deal of difference: becauſe that mercy which is obtained by prayer, it comes with a bleſſing and it comes by vertue of the promiſe that the Lord hath made. And it is one thing to receive the ſame mercy in a way of bleſſing, and another thing to receive it in an ordinary courſe. The ſame comfort may come to one man with a bleſſing, and may be conveyed to another man with a curſe. There is a *two-fold* way of Gods beſtowing of mercies. One is when he conveyes them to a man by vertue of a promiſe. Another is *Anſw.* Mercies beſtowed without prayer are not bleſſings.

is when he beſtowes them by a common providence. When God diſpenſeth mercies by a common providence, thou muſt not think thy ſelf to be ſuch a gainer in the receiving of ſuch a mercy when thou haſt not ſought the Lord for it: it may be thou haſt more cauſe to judge thy ſelf better in the want of that mercy. *Ahab* had been better to have wanted a vineyard. *Jeroboam* had better to have wanted the Kingdom. *Gehazi* had better to have wanted *Naamans* courteſie; there goes a curſe with thoſe things that we have in that manner, when we have them without prayer, or when we have them by a common providence, when we receive them in the neglect of this duty; and yet in the mean time we may have as much as others. And though this be that which men are ready to object, yet this is the way to forfeit all that they have.

*Simile.* As you know when men will be ready to take in their goods at the Cuſtom-houſe, and to ſteal the Cuſtom, oft-times it is the way to loſe all the whole fraight, and to forfeit their whole venture. So it is here, when we uſe the means that God hath appointed, and walk in his way, and obſerve his ordinances, then we ſhall have mercies at Gods hands. And when God beſtowes them not in mercy as a bleſſing (for ſo he doth not except you ſeek to him;) you muſt needs conclude, that you not onely have them as a curſe, but in having them out of his way, you forfeit all the reſt. Therefore I ſay prayer indeed is the means to obtain any thing at Gods hands. *Hezekiah* prayed, and he was delivered.

What prayer obtaines bleſſings. But here, one cauſion is to be added, and that is, that it is not every kind of prayer, it muſt be ſuch a prayer as the Lord looks for at our hands: it muſt be a prayer ſo qualified as he hath appointed; for though it be true that prayer be the key that opens the door into the Lords treaſury, and when we go about to open this lock, we muſt have this key, otherwiſe

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we go in a wrong way, yet faith is the hand that must turn this key. There are certain conditions required in prayer. Every customary formal, ordinary prayer will not prevail with God. No; as Saint *Paul* saith, I serve him night and day, but *I serve him in the spirit*, you must pray in the spirit; that is, when you pray to the Lord you must pour forth your spirits to him in your petitions: your suites that you make to him must not be such only as your understandings dictate to you; but the will and affections, the intentions of your souls must go together in the performance of the duty, otherwise it is but an hypocritical performance of the duty. For this is hypocrisie, when a man is neither willing to omit the duty altogether nor careful to do it in that manner that he ought. Therefore you must know that you may make a prayer that is but the expression of your lips; and will he think you receive such a prayer as this? No, your prayers must be an expression of those holy desires that arise from the regenerate part, it must be the voice of the spirit in you: that is, the voice of the regenerate part stirred up, and acted by the Holy Ghost. When your prayers are such prayers (though it be true that flesh is mingled with them) they will prevail: for that is still required.

Hypocrisie, what.

Therefore I say every prayer will not prevail, it must be such a kind of prayer as God appoints. Now why hath God appointed prayer? It is that our hearts may be quickened and drawn near to the Lord, that our hearts may be put into a fitter frame of prayer. And therefore when thou shalt pray, and thy heart never a whit the warmer, never a whit the nearer drawn to God by it, the business is not done. For the same rule is true in this as in other things; a business we say is not done, when the end is not obtained, when the enterprize is not brought to pass. So I say, you have not prayed, say what you will, express what you will except your hearts are made warmer by it, and drawn nearer to God by it, and brought

to a better frame by it. When you edifie your ſelves, this is the prayer God accepts.

Therefore we muſt take heed of that common errour, that becauſe we hear that prayer will prevail; therefore we uſe ſome certain formalities, and make ſome petitions, and ſo we do make account to prevail with God; this is the common errour of people: we are deceived in this, it is not every kind of prayer that will do it. An ordinary prayer would not have recovered *Hezekiah*, and reſtored him to health. It was the fault of *Gehazi* when he had got the ſtaff, he thought to recover the child: but he wanted *Eliſha*'s ſpirit. A man may make a prayer to God, but when he wants the ſpirit of prayer, he cannot expect an anſwer: for the promiſe is not made to ſuch. Therefore when we deliver this point to you, that prayer is an effectual means to prevail with God for any thing, you muſt underſtand that thoſe conditions muſt accompany it that the Lord requires. And ſo much for this point, *he prayed to the Lord,*

*Who ſpake unto him.*

We muſt be very brief in this, becauſe we haſten to the next verſe. Two things we may obſerve out of theſe words. *Firſt*, That

*Obſer:* We ought to obſerve Gods anſwer to our prayers.

*We ought to obſerve what anſwer the Lord gives to our prayers.*

You ſee the Holy Ghoſt notes it here, he prayed to the Lord, and the Lord gave him a good anſwer, he told him that the thing he deſired ſhould be done; I ſay we ſhould learn when we ſeek to the Lord, to conſider what anſwer we have from him. Otherwiſe we do as children that ſhoot arrows, and conſider not where they light. When we ſend our prayers, and conſider not what anſwer they have; it is an argument that we do it not in faith, we do it not diligently, but in a negligent manner. When a Fowler layeth baits and ſnares to catch birds, if he believe them to be effectual, he will be ſtill looking to them, to ſee whether any thing be taken or no, to ſee what ſucceſſe

*Simile.*

ceſſe he hath. When we come to call upon the Lord, we ſhould conſider whether our prayers prevail, what ſucceſs they have. You ſee *Elias* when he prayed to the Lord, he ſent his ſervant to ſee what anſwer the Lord had given; and he ſent him ſeven times to ſee whether any cloud appeared: he was very dilegent to conſider, whether the Lord gave him any anſwer to his prayers. Whenſoever therefore we call upon the Lord, we ſhould obſerve that.

For indeed in this our walking with God doth conſiſt: when we converſe with the Lord from day to day as we ought; It ſtands not in this onely, that we open our minds to him, and make our requeſts known to him; but that we ſhould conſider what the Lord doth unto us back again. If the Lord grant our requeſts, we ought to take notice of it, that we may praiſe him, and give him thanks. If he do not anſwer them, that we may conſider what the cauſe is. Many cauſes it may be there are why the Lord doth not hear. It may be thou doeſt not pray aright. It may be thou retaineſt the love of ſome particular ſinne in thee. It may be God doth it for the tryal of thee. It is good for thee to obſerve. When any thing falls upon men amiſſe, and contrary to their expectation, or to their prayers, they are ready to attribute it to other cauſes: it is good rather to ſay that thou haſt prayed amiſſe, and that is the cauſe of it. When a man is diſtempered in his health, either he will ſay that he hath not taken phyſick, or elſe it was not phyſick fit for him; it is ſtill forgotten whether he hath prayed to God, or whether he hath prayed amiſſe. In *James* 4. there the cauſe is given, you have either not prayed, or prayed amiſſe, *you aſk and receive not, becauſe you aſk amiſſe*; therefore you do not obtain. It may be I ſay that that may be the cauſe why thy prayers are not heard, that thou prayeſt amiſſe. Jam. 4.

Therefore you ſhould do in this caſe, as a fiſher-man doth that hath caſt a bait, and hath waited long, and nothing taken; he takes up the angle, and ſees whether or *Simile.*

no the bait be well placed, and whether things be in the right order or no. When we ſee we do not obtain any thing at Gods hands by our prayers, that we have ſought the Lord, and got no anſwer; let us look well to our prayers, and ſee whether there be not ſomething amiſſe there.

Beſides, it may be when thou prayeſt, thou art miſtaken in the thing thou askeſt; it may be the thing thou deſireſt is not good for thee: for there are many caſes wherein we ſeek to the Lord, wherein we are perſwaded that if we had it, it would be good for us; but if it were granted it may be it would be our undoing. The Lord denies many things to a man in mercy, as he grants many things to men in judgement. It may be thy great advantage that though thou pray, and pray earneſtly, yet thy requeſts are denied.

Again, it may be the Lord hath done the thing, but in another manner then thou expecteſt: many times the ſame thing is done, though not in the ſame faſhion. A man deſires money and riches, it may be the Lord denies him that, and gives him meat, and drink, and cloathing. A man deſires his enemies may be at peace with him, God denies him this it may be, but he gives him a helmet to bear it off; and ſo for other things. I ſay it is to be conſidered that the Lord may do the ſame thing in another manner, though it be not in the ſame kind that we expect.

Beſides, God may do it by another means then we look for. Commonly we pitch upon ſome means, which we think, if it fail, all is gone, but the Lord may go another way to work. I will inſtance no more in theſe things; for this is not the thing that I muſt ſtand upon. Onely I ſay that when we make our prayers to God, we muſt conſider what anſwer we have of them. And this we ſhould do upon this occaſion of Thankſgiving *, when we have ſought to the Lord in prayer, and faſting, as we have done, we are now to conſider what anſwer the Lord hath

* Afeer the great plague. 1625.

hath given: he hath removed the judgement: we must set it down among the memorandums of his mercy, that he hath heard our prayers and healed our land. But I say, I must not stand upon this.

*Doct.* When we pray to God he is ready to hear.

The second thing that is to be observed is this. *And the Lord spake to him.* Observe, that

*When we pray to the Lord, he is exceeding ready to hear.*

As we see he was ready hear to hear *Hezekiah.* And so *David*, and *Asa*, and *Jehoshaphat*, so he will do to us to the end of the world, when men seek to him. Onely, this must be considered, that the Lord hath an ear open to our prayer: but if it be no prayer, if it be but a lip-labour, if it want the conditions of prayer, the Lord rejects it. And this is not because he hearkens not to it, but because it is no prayer. Therefore make account when thou goest about to pray, that God doth encline his ear to hear, that is, he doth not onely hear the prayers of his servants but also of those that are carnal men, of those that are strangers, and that are without the covenant as yet. As you shall see, 2 *Chron.* 12. It is said that *Rehoboam*, and the Princes *humbled themselves, and sought to to the Lord, and Rehoboam was not upright hearted*: yet because he and the Princes did humble themselves, the Lord did not destroy them but sent them deliverance. So did he to *Ahab*, he heard him. And so it may be the Lord hath done with us in removing this judgement, though it may be our prayers, and our humiliation, and fasting have been but overly, and perfunctory: yet it may be the Lord hath heard us: for he is ready to hear prayers. Although mens hearts be not humbled aright in their prayers, yet when men are humbled in any manner before him to shew that he is ready to hear prayers, he hears them. 2 Cor. 12.

And this is a thing that should wound our hearts, and break them more than any thing in the world to make us see that the Lord is patient, and long suffering: that though the humiliation of man be not found, and according to what he expects, yet he is ready to remove the judgement.

And this uſe we ſhould further make of it, that if the Lord hear when humiliation is not found, what wil he do when our prayers are fervent and ſound, when our humiliation is perfect? This is a thing that we ought to take notice of that when the Lord is ſo ready to hear, we ſhould be encouraged to pray, and to ſeek unto him. For when the Lord ſhall do as he hath done with us, when he ſhall ſtay the plague; when he ſhall ſay to it, as he doth to the raging ſea, *thus far thou ſhalt go, and no further*, when we look upon this, and obſerve this dealing of the Lord, we ſhould have a ſtore-houſe of ſuch experiments as theſe, that we may learn thereby to know the Lord, and to truſt him; that we may be encouraged thereby to ſeek unto him: For when ſuch actions as theſe are ſlighted, we take his name in vain, and the *Lord will not hold us guiltleſs if we take his Name in vain*: no more will he if we paſs by theſe actions of his without taking notice. Therefore it is well that ſuch a day as this is ſet apart, that we may remember it, and conſider what anſwer the Lord gives our prayers, and acknowledge it: but I will not ſtand to enlarge this.

The next words are,

*And he gave him a ſign.*

A ſign asked on a double ground.

You know there is a double ground of asking a ſign; One is when a man asks a ſign, to tempt the Lord. As the *Jewes* asked a ſign, not out of a deſire to profit by it, but becauſe they would ſee what the Lord would do; and this Chriſt denyed them, this is a ſinful asking of a ſign. There is another asking of a ſign, when it is to confirm our faith, when the intention is good, and the heart is upright. Thus *Hezekiah* asked a ſign, *and the Lord gave him a ſign*; hence obſerve, that

*Obſer.* The Lord tenders a weak faith.

*The Lord tenders a weak faith.*

He will not quench the ſmoaking flax, nor break the bruiſed reed: but he is ready to ſupply it, when it is but as a grain of muſtard-ſeed. When *Hezekiah* had not faith enough to believe what the Prophet had told him

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from the mouth of the Lord, the Lord added a ſign. But I come to the next words.

*And Hezekiah did not render according to the mercies the Lord beſtowed upon him.*

Whence this is the obſervation I will deliver to you, that

*When the Lord beſtowes a mercy, he looks for praiſe and thankfulneſs, and that it ſhould bear a proportion to the bleſſing received.*

*Doct.* The Lord looks for thankfulneſs anſwerable to his mercies,

For to the words are brought in, *Hezekiah* prayed and the Lord anſwered him, and gave him the thing he deſired: *but Hezekiah rendered not to the Lord according to the Mercies beſtowed upon him*, implying that the Lord looked for ſomething at his hands, he expected that he ſhould be thankful: *Hezekiah* was ready to glorifie himſelf, when the Amhaſſadors came from the King of *Babylon*, and he did not render according to the mercies received. This the Lord obſerved, and it is ſet down, noting that when the Lord beſtowes a mercy he looks that we ſhould be thankful, and that our thankfulneſs ſhould be according to the mercies. This is a point that needeth no proof, that the Lord looketh for thankfulneſs. Onely I will ſhew you why this is a thing that the Lord makes ſo great account of.

You muſt conſider, that this duty of thankfulneſs of all other that we can offer to the Lord, it is the moſt free, it is the greateſt teſtimony of ſincerity and ingenuity in us, for when we pray to the Lord it may proceed out of ſelf-love: but when we are thankful, that comes out of love to the Lord: prayer may tend to our own profit, but thankfulneſs tends to Gods Glory: therefore we ſhould be the more abundant in this duty, becauſe the nature of this duty is ſuch as is more commendable, it is more free, it is a teſtimony of more ſincerity and ingenuity in us. Beſides it is a duty that ſtirs us up more to think well of the Lord and to ſpeak well of him; for when we come to give thanks for mercies, it pitcheth our thoughts upon his goodneſs

Thankfulneſs a free duty.

nesse, and upon the great works he hath done for us; and this causeth us to think better of the Lord, and makes us the more willing to obey him, and therefore it is an acceptable duty.

Psal. 33. 1. Again it is a commendable thing, Psal. 33. 1. *Rejoyce ye righteous: for it is a comely thing to praise the Lord.* That is, it is a duty of that nature, that it is not onely comly at some times; as things are comely commonly with reference: for nothing in it self is comely but in reference to such and such things: but now thankfulnesse is of that nature that it is alway beautiful, and comely at all times; because it is simply so, and therefore it continues for ever. You know it is the commendation of love, that it shall continue when *prophesie*, and *faith*, and other *graces* shall faile: so it is the commendation of thankfulnesse that even in heaven it is comely; for there we shall praise the Lord for ever.

But now you must know that the Lord doth not onely look for thankfulnesse, but that we should render according to the mercies we have received: so that in our thankfulnesse there must be these four conditions.

4 Conditions in thankfulnesse.

1. It must be done of necessity.

*First*, you must consider that when you come to give thanks for any mercy to the Lord; it is not such a free-will offering, as that you may chuse whether you will do it or no: but you must know that you are bound to it: therefore this word *yielding* here, it shewes that it was such a debt as *Hezekiah* did owe to the Lord. When you are to give thanks therefore, you must not do about this duty as if you might do it, or not do it, and it is no great matter: but that it is such a thing as the Lord requires. For when the Lord bestowes any mercy upon us, he keeps this property still in his own hands to have thanks rendred to him. Sutable praise, and thanksgiving is the rent and fine (as I may say) which the Lord would have us give him for all the things we enjoy. Now when we do not give him praise, we withhold that from him which is his due: for when a rent is due to a Land-lord, and we do not pay it, you detain that from him which

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is his right. And you ſee in this verſe that when *Hezekiah* did not render according to the mercies received, wrath came upon him. When wrath ſhall come upon a man for neglecting of a duty, it is an argument, that it is not ſo free as that he might neglect it if he pleaſe; but that he muſt do it of neceſſity. This is the firſt thing that you are to conſider that the Lord requires it exactly at your hands, it is a thing that you owe to the Lord.

2. Proportionable to mercies received.

*Secondly*, you muſt render according to the mercies received; that is, there muſt be a ſuitableneſs and proportion, between your thankfulneſs and the mercies beſtowed. Wherein *two* things are to be obſerved. One is when you have many mercies you muſt be much in thankfulneſs, when all that you have are mercies, you muſt alway be giving thanks. You ſhall ſee it, 1 *Theſ.* 5. *In all things give thanks: for that is the will of God towards you*, that is, it is not enough to be thankful to God for ſome mercies, no nor for mercies in general, to ſay, *God be thanked for all his benefits*, and ſo to name them in the groſs; but in all things give thanks; that is, for every particular thing, for every mercy received. And this is a ſpecial thing, and a thing that we are exceedingly apt to fail in, that we do not give thanks for all things. If we could come once to take notice, and to particularize the variety of mercies that we have received; they would be as ſo many ſparks to kindle a flame of love, and to knit us to the Lord, when as it may be mercies in the general will not ſo much affect us. And *beſides* when we give thanks ſo in the general onely, we are apt to forget them: but when we give thanks in particular for things, this quickens us, and keeps us near to the Lord. Therefore you muſt remember this, that in your giving thanks, you are to remember every thing in particular, to render to the Lord according to the mercies beſtowed.

3. According to the greatneſs of mercies.

Again, Thirdly, according to the mercies received. This is another condition, that the extent of your thankfulneſſe be according to the greatneſſe of the mercies;

For you ſhall obſerve in the Scriptures, that when bleſſings are there mentioned, the Lord ſets an accent upon the ſpecial benefits; when he names what he had done for his people, as his people of *Iſrael*, *I brought you out of Egypt, and delivered you from Pharaoh*, theſe, and theſe great mercies I wrought for you, The Lord looks for great thankfulneſs for great mercies. So when he ſpeaks to David *I tooke thee from the Ewes with yong and gave thee the Kingdome, &c.* Theſe great mercies. As you muſt be thankfull for all, ſo you muſt render according to the greatneſs of them. This mercy beſtowed upon *Hezekiah* was a great mercy, and that he was not thankful for it accordingly, the Lord took it ill at his hands. Therefore that you may fulfil this condition, you ought to look back to the former paſſages of your lives, and conſider what notable bleſſings you have received, what great deliverances. And ſtill remember that as the mercies go beyond them which others have, ſo we muſt go beyond them in thankſgiving; for we ought to render to the Lord according to the mercies received.

4. Preſently:

*Fourthly*, This is alſo required, that it be preſently done; but *Hezekiah* did *not render according to the mercies received.* It might have been ſaid though *Hezekiah* had not yet done it, yet he might do it afterward; for the Ambaſſadours came to him immediately after his recovery: yet becauſe he did not do it at that time, but deferred it, you ſee the Lord takes the deferring to do it for an omiſſion of it. The Lord looked for this at his hands, that as he had received great mercies from him, ſo he ſhould be careful to render thanks, and to render it preſently. It is a ſinne againſt God in a ſpecial manner, although we ſhould perform a duty, yet to put it off and not perform it in due ſeaſon. Every duty we perform ought to have right circumſtances: the very deferring of our thankfulneſſe is that which debaſeth, and leſſeneth it as well as the omiſſion of it. *David* when he would ſhew himſelf thankful for the mercies he had received,

ceived, he would not go to bed, nor ſuffer his eyes to ſlumber, till he had found out a place for God. We ſhould therefore take heed of delayes in this kind.

When we go about any ill action indeed it is good to delay; but in the ſervice of the Lord the more haſt the better. In the ſervice of the Devil, and ſin, the more haſt the worſt ſpeed. To uſe an argument from the greater to the leſs. As we ſee in *Abraham* there was two great commands that he had: the one was to put away *Iſhmael*; The other to offer *Iſaack*: The Text notes this that in both of them, he roſe early, he did not defer it: For although they were duties very contrary to his fleſh, as he was a man: yet becauſe the Lord commanded it, he did them ſpeedily. I ſay, if in theſe duties, (which were burdenſome, and hard duties,) it is noted in the text that *Abraham* did them ſpeedily: what ought we to do in the duty of thankfulneſs?

It was the commendation of *Abrahams* ſervant that he would not eat nor drink till he had done his Maſters buſineſs, and declared his meſſage. When we have buſineſs of the Lords to do, it is a ſign of diligence to do it ſpeedily. Why is that noted in the ſervant of *Abraham*? Is it not for our learning? Theſe *four* things therefore are to be obſerved.

Now to apply this. If this be a thing that the Lord looks for at our hands, that we render according to the mercies received: Then let every one of us, conſider whether we have anſwered this expectation of the Lord or no? Among men there is nothing ſo grevious as when their expectation is croſſed. When a man expects a thing from his Wife, or his Friend or his Child, and receives not according to that expectation, there can be nothing more grievous. When we anſwer not the Lords expectation, it cauſeth his wrath to be kindled. *Uſe.*

Now you ſhall find that in theſe caſes, in caſe of great affliction, in caſe of great deliverance, in caſe of great means; in all theſe caſes the Lord expects great thankfulneſs, 4. In what caſes God expects extraordinary thanks.

neſs. When the Lord ſendeth afflictions, and we do not make uſe of them, when we are not drawn in by them, when we are not wrought upon by them: This is a thing that provokes him to anger. You know what is ſaid of *Ahaz*, that when he was afflicted, he was worſe, and worſe. *This is King Ahaz*, he rebelled yet more and more: A brand is ſet upon him. The Lord looked for fruit from the fig-tree, and when he found it not, he curſed it.

When the Lord ſhall ſend ſuch a mercy as he hath now to us, to remove this viſitation, be ſure the Lord looks now for ſomething more then ordinary at your hands. Conſider therefore how you anſwer his expectation.

And if you ſay, every one of us hath not ſuch intereſt in it: Thoſe that have been in the danger, and been in the fire, and have eſcaped out of it, let them look to it. No, my brethren let us know that every one of us have an intereſt in it: for let me ask you, When the Lord ſends a ſickneſs, and it lights but upon one place of the Kingdome, yet the Lord is at controverſie with the whole Nation, he is at war with the whole land. For the end of a plague is to diſcover the wrath of God, and that he is diſpleaſed with the whole people. Now conſider with thy ſelf when the Lord hath a controverſie with the Land, who is he that ſhould anſwer this? there is no action of a whole body ſo conſidered that can be expected, but every particular man, muſt take notice of it; and if every particular man why doth it not belong to thee as well as to another? The Lord looks for this at the hands of every man that he ſhould conſider his dealing in ſending this ſickneſs, and viſitation, and that he ſhould conſider again his mercy, in removing it to humble himſelf under the one, and be thankful for the other.

And this thankfulneſs is to be inward, and in truth. I ſay this belongs to every one of us. And remember, that if we anſwer not his expectation, wrath will return upon us, as it is ſaid it did upon *Hezekiah* as the text ſaith. I con-

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feſs we have cauſe to fear that the Lords expectation is not anſwered among us, that we have not profited by this judgement as we ought. Let us remember this, that if we have not, a worſe thing will befal us. For it is a uſual thing with the Lord to ſend diverſe afflictions, to take away one to try us, and to make known his patience, and if we do not amend, then leſſer wedges make way for greater, as it is *Levit.* 26. If ye return not I will ſend greater judgments, *I will plague you ſeven times more.* That in *Jer.* 34. is worthy our obſervation; when the Lord had ſent *Nebuchadnezar* to beſeige *Jeruſalem*; upon the Covenant that they made with the Lord though it were feigned, the Lord drew him back, and ſet them at liberty: but afterward, becauſe they did not keep their promiſe, and obſerve the Covenant that they had made, the Lord ſent him the ſecond time, and deſtroyed them utterly. *Levit.* 26. *Jer.* 34.

Do we know what the Lord will do yet further? The Lord hath removed this ſickneſs, but who knows whether he may not ſend a greater then this, if we do not render according to the mercies received? although the ſickneſs be removed, yet be aſſured that there is wrath out, and it will ſeize upon us. Indeed it is poſſible to defer it, and to ſtay it, yet if we do not render to the Lord, if we do not humble our ſelves, we have cauſe to fear that there is not an end. In 2 *Chron.* 7. 14. See what conditions the Lord requires when he will heale a land indeed, *If my people humble themſelves and pray, and ſeek my face, and turne from their evill wayes, then I will hear in heaven,* &c. Marke it. The Lord never heals a land to purpoſe, he never heals the wound to the bottom, but when their ſins are healed and forgiven, when the diſeaſe is taken away: till men turne from their evill wayes, till they ſeek the Lords face, and his preſence, till men be humbled aright, till they do thus, their healing is but a skinning of the wound, it will break out again. 2 *Chron.* 7. 14.

Therefore we muſt not think that all is paſt becauſe the Lord hath removed it for the preſent, he may ſend the

ſword, and a greater plague, and therefore we are to conſider this, and no man is to put it off. God obſerves how every man is affected with theſe works of his: he that doth not conſider, but neglect it, he takes the name of God in vain. In a ſpecial manner I ſay the Lord obſerves this, how men behave themſelves at ſuch times, whether they do more for him then they were uſed to do. Theſe great actions of the Lord, ought not to be paſſed by negligently, but he expects great anſwering of ſuch great mercies.

*Queſt.* Wherein true thankfulneſs conſiſts

But you will ſay, wherein doth this rendring to the Lord according to the mercies received, conſiſt? What is this thankfulneſſe? I anſwer, as it is ſaid of love, ſo it may be ſaid of thankfulneſs, it muſt not be in *word onely, but in deed, and in truth.* Not but that it muſt be in word, *Plal.* 107. It is required that *we confeſſe the loving kindneſſe of the Lord before men,* we ſhould be ready to ſpeak of it, but that is not all, it muſt be indeed, and in truth. And that conſiſts in two things.

*Anſw.* *Pſal.* 107.

One is that our hearts be affected with the mercies, and loving kindneſs of the Lord, that the heart be enlarged towards the Lord with love, and fear of his holy Name. For when a man doth kindneſs to another, that which winneth love is to conſider the bountifulneſs of the mans diſpoſition. When we obſerve the Lords patience and long-ſuffering this ſhould teach us the knowledge of the Lord, and this ſhould make us conſider what a God he is, that ſo his mercies may cauſe us to love him, and that thereby our hearts may be enlarged towards him. So *David* in Pſal. 18. *I love the Lord for he hath done thus and thus,* &c. This is to be thankful indeed when our hearts are affected towards God, when we think the better of the Lord: for therein *Davids* affections were right, that he was ſtill ſpeaking good of the Lord more and more, *he is worthy* (ſaith he) *to be praiſed.* So when we learn to truſt the Lord: he hath done thus, and thus, therefore we will truſt him. And when our hearts remember the Lord, when we think of him continually.

And

And *ſecondly*, as one part ſtands in this, in the affection of the heart: ſo likewiſe in our actions, then we are thankful to the Lord indeed, when we do ſomething for him; when our thankfulneſs is not a thing conſiſting onely in fancy, and notion and imagination, but when it produceth action, and when we do the works of the Lord more abundantly. When a man will ſet his thoughts on work to ſtudy what he may do, or what he can do for the Lord. And when he ſhall do this, not onely for the reward to come; for that gives not a luſtre to the action, but it proceeds from thankfulneſſe indeed, when a man doth that which he doth, becauſe the Lord hath done thus and thus for him, therefore he will ſerve him. Herein our thankfulneſſe is ſeen when we do ſomething really, becauſe it is for the Lord.

Saint *Paul* as he abounded in thankfulneſſe, ſo he abounded in labour. *Jacob*, becauſe the Lord had heard him, he would give him the Tenth of his goods, and the Lord ſhould be his God. So when we have received ſpecial mercies, we ſhould do ſome ſpecial thing for God, ſome extraordinary thing, to pray more, to be more frequent and fervent, to be at more coſt for the Lord upon ſuch occaſions, to be more exact in reforming our lives, and more fearful of offending God.

In a word, as the Lord enlargeth himſelf in mercies to us, ſo our hearts ſhould be enlarged to him to do as much as may be. And thus our thankfulneſſe is expreſt when we have opportunity, when ever men come in place, and occaſions wherein they have opportunity to do ſervice to God; now to venture more, to be more zealous for his ſake, to be more ſolicitous, to do ſomething, to be more intent for the glory of God; this is to be thankful according to the mercies received: a man muſt ſet his thoughts on work to do ſomething extraordinary, when there is an extraordinary mercy beſtowed.

To help us now to do this, is to remove that which hinders it. You ſhall ſee what hindred *Hezekiah*, *His*

*heart*

*heart was lifted up*: he did not render according to the mercies received from the Lord; *for his heart was lifted up*. In this there are three things.

*First*, his heart was lifted up to other things to minde them, and it was not lift up to the Lord to think of him, and to ſerve him. So that there was forgetfulneſſe in him; that is one thing intended, when a man ſhall lift up his heart to other things, to minde other things, to do other things his heart forgets the Lord. Therefore the Lord when he would have his mercies remembered, he appoints ſomething to keep them in mind. He hath appoynted the Sacrament of the Lords Supper, *do this in remembrance of me*. The paſſeover was appoynted to be taught to their Children, that when they ſhould ask them what they did meane by ſuch a thing? they ſhould tell them that the Lord had delivered them out of the land of *Egypt*. Forgetfulneſs is the cauſe of unthankfulneſs: therefore to remember the mercies of the Lord is one thing that helps us to be thankful, that is, to obſerve the paſſages of his providence towards us, and about us. Therefore we muſt exerciſe faith in his providence, that is, labour to ſee God through every mercy. Thoſe that want this eye of faith it is impoſſible for them to be thankful. If we had the eye of faith the creatures would be as a glaſs to help us to ſee God better. When *Eſau* was kind to *Jacob*, he ſaw the face of God in *Eſau*, *I have ſeen thy face as the face of God*, ſaith he, that is, he ſaw the face of God through *Eſaus* face. It is not the creature, it is not thy friend that brings thee comfort. But as we ſay of a meſſenger that brings good tidings, it is not the meſſenger that comforts the heart, but the good tidings that he brings: this is to lift up the heart to the Lord, & the contrary is to liſt up the heart to vanity.

*Secondly*, to lift up the heart, that is by reaſon of that ſtrength, and thoſe riches, by reaſon of that wealth and plenty which he had, his heart began to ſwell within him, he began to bear himſelf aloft too much upon it to think himſelf ſecure, this cauſed him to *forget the mercies received*.

*ceived.* Indeed there is a double exaltation of the mind. One is when a man lifts up his heart, because he hath the Lord to be his God: this is a holy magnanimity; this makes a man to keep on his course like a Lion; and in this we are all defective. But there is another lifting up, and height of the heart, when we think we are secure, by reason of that support that we have of the creature, and so we begin to settle upon our bottom, to rest on the creature, this was *Hezekiahs* fault. You shall see the same phrase used, 2 *Chron.* 26. 16. It is said there of *Vzziah*, *that the Lord helped him till he was mighty*; *but when he was strong his heart was lifted up*, he thought himself secure now: he thought he could do well without God, and so his heart was lifted up. So *Rehoboam when the Kingdom was strengthened in his hand, he forsook the Law of the Lord*, that was the lifting up of his heart.

Exaltation of the mind double.

2 Chron. 26. 16.

The *last* is, when the heart is lift up with a carnal rejoycing. You shall see this in the text in *Hezekiah*, when the Ambassadours came to him he was glad of them, there was a false joy. Outward blessings, the more they have of our love the less God hath of our thankfulness. Indeed there is a spiritual joy, and the more of that the more thankfulness: but in *Hezekiah* it was a carnal joy, a secure rejoycing in the outward things that God had bestowed upon him, and that made him to forget his thankfulness. There is a joy that the Lord calls for in his people, *Deut.* 26. 11, 12. he requires this, that they should rejoyce in any case; because they should be thankful, therefore they are put together often in the *Psalms*, as *Psal.* 33. and *Psal.* 107. *rejoyce in the Lord and be thankful*: but when the joy is carnal; when we rejoyce immediately in the very creature, this is that which hinders our thankfulness.

Deut. 26. 11, 12.

Psal. 33.

Psal. 107.

# FREE GRACE MAGNIFIED.

REVEL. 22. 17.

*Let him that is a thirſt come, and whoſoever will let him take of the waters of life freely.*

NOt to ſtand to open the words, we may obſerve in them five parts.

*Firſt*, an offer to all men.

*Secondly*, that God calleth and inviteth us to come.

*Thirdly*, that whoſoever will come muſt thirſt.

*Fourthly*, that if they ſo come they ſhall take of the water of life.

*Fifthly*, and that freely.

I purpoſe at this time to ſpeak of the *ſecond*, *viz.* That God inviteth man to come.

The point wee will deliver is not a point of controverſie, which we rather decline, but a point of ſingular and great comfort, and that is that glorious Goſpel which *Paul* did ſo much magnifie, that myſtery the Angels did ſo much labour to prie into, that ſecret that was ſo much kept from the *Jewes*, and revealed in due time to the Gentiles, and that is the offer of Chriſt to all men in the world, that would take him without all exceptions of perſons or ſins; God doth not onely or meerly offer Chriſt, but he ſendeth out his Miniſters and Ambaſſadours, *beſeeching* us to be *reconciled*, he doth not onely tell us that there is a Marriage of his Son, and that whoſoever will come may come, but he ſendeth Meſſengers to beſeech, and to uſe an holy violence and earneſt perſwaſion; yea, and not onely thus, but he commandeth men and chargeth them upon their allegiance to come, *this is his commandment* ſaith the Apoſtle *that ye believe on him whom he hath ſent*, yea he chargeth us upon death and damnation to come, *If you believe you ſhall be* ſaved, *If you believe not you ſhall not be damned.*

*Reaſ.* 1. The *firſt* reaſon of this is, becauſe God would not have the death of his Son to be of none effect, he would not have the blood of his Son ſpilt in vain, and therefore he doth not make a bare offer of Chriſt, but he beſeecheth and compelleth men to come and believe on him: Saint *Paul* uſeth the ſame reaſon why he would not preach with eloquent words, becauſe then he ſhould convert none to Chriſt, and if none be converted to Chriſt, *the death of Chriſt would be in vain and of none effect*, ſo ſay I, if God did not ſend out his Meſſengers to beſeech and perſwade and command men to believe, the death of Chriſt would be in vain.

*Reaſ.* 2. The *ſecond* reaſon is, to ſhew forth the riches of Gods mercy and the abundance of his love to mankind, the ſame motives he had to give Chriſt, the ſame motives he hath

hath to entreat men to believe, and this is his love, and this he sheweth to the elect, that they might know the greatness and largeness of his love to them, and to the wicked, that the glory of his justice might appear in their damnation, when they shall see that they have displeased and despised so gracious an offer.

The *third* reason is, because it is acceptable to God that the Gospel should be obeyed, that is, that men should believe that they might live and not dye, and therefore he saith he desireth not the death of a sinner, and so are many speeches scattered in the Scripture, *Oh that my people would hearken, why will ye die O ye house of Israel?* these and many more sheweth that it is a thing very pleasing to God that men should not perish, but that they come in and believe, and live for ever. *Reas. 3.*

But here may objections arise, for when you hear that it is a thing pleasing to God that all men should believe, here it may be objected. How can these two stand together, that God desires that men should believe and live, and he it is that must give them ability to believe, and yet doth not, he hath it in his power to make them to believe, and yet will not, notwithstanding he expresseth in the forenamed places of scripture such an earnest desire to have men live and not die. *Object.*

To this I answer, that the scope of all places in scripture is, to shew that if men will come in, there shall be no impedient upon Gods part, and they shew that he is full of mercy and compassion, the fault shall be in their own stubbornness and contempt, and these declare that it is more acceptable to God to save them, then to condemn them, and that he is full of mercy and ready to forgive, that he hath such a disposition as was in the father of the Prodigal. This I say is the main scope of those and such like places of Scripture. But there is a double consideration of the will of God, viz. is either simply considered, and so to believe and repent and obey, all these are pleasing to *Answ.*

him, for it cannot be but when any object is put into the will of any, if it be ſuitable and agreeable to the will, it muſt needs be well-pleaſing to it, and therefore God being Holy and pure muſt needs be delighted in the faith and repentance and obedience of his creature, but then there is a *ſecret* will of God, by which he diſpenſeth to man an ability to believe, and this he giveth to ſome and not to others, for reaſons beſt known to himſelf, and in this conſideration all thoſe places of Scripture are to be taken and conſidered, that *he will have mercy on whom he will, and whom he will he hardeneth*, and that *it is not in him that runneth, but in God that ſheweth mercy*; ſo that according to the firſt conſideration we muſt underſtand that it is acceptable to God to have men to believe.

*Object.* 2. It may be objected, is it poſſible that the ſame will ſhould be carried upon the ſame object in different reſpects, as if God ſhould will the damnation and Salvation of *Judas* both at one time?

*Anſw.* To this I anſwer, that it is moſt poſſible for a man to will and nill one and the ſame thing upon the ſame object if it be in different reſpects; as for example, a man may will his friends departure from him, and yet not will it, he wills his departure out of a deſire he hath of his friends good, and yet will it not out of a love he hath of his friends company, and ſo God here he willeth that all men ſhould be ſaved, and therefore he beſeecheth men to believe, becauſe it is agreeing to him, and it is ſo, neither can it be otherwiſe becauſe of the conformity the thing it ſelf hath with his will; yet he will not uſe all means to bring this to paſs, A father will not have his ſon drunk, if he will tie him up in a chamber he will not be drunk, yet he will not take ſuch a courſe, though he hath a will his ſon ſhould not be drunk, ſo God though he do will that men ſhould believe and repent and be ſaved, yet he will not be ſaid to uſe all means for the effecting of it in all men, becauſe he will glorifie his juſtice as well his as mercy.

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It may be here objected that when God offereth Christ to all, and beseecheth them and perswadeth them, and commandeth men to come in and believe, and yet knoweth before hand that man of himself hath no ability to believe, it may seem that God hath some collusion and deceit in this, in that notwithstanding he knoweth men cannot believe of themselves, yet he offereth Christ and perswadeth and commandeth men to lay hold on him by faith. *Objection 3.*

To this I answer *first*, that God may seriously offer and give a thing, and yet know aforehand that the party to whom it is offered will not receive it out of the stubbornes and refractorines of his own will. A Prince may offer and give a pardon to a Rebel, and yet know aforehand that the Rebel to whom it is offered, out of pride and contempt will not receive it, so I say when God offereth Christ, he offereth him in good earnest, here is no deceit, what he promiseth he will perform, he offereth him to the reprobate, to this I will adde *two* similitudes, The one by St. *Ambrose* on those words *The Sunne shineth upon the just and unjust*, now (saith he) if any out of neglect or carelesnes of it hides himself in a place to keep the Sun off from him, the fault is not in the Sun but in him. And another useth this similitude; the death of Christ is like a medicine, that hath efficacy enough to heal all mankind, if they will apply it, now if men will not take it, and receive it, it is not out of a defect in the thing it self, but out of the contempt and stubbornes of their own will. *Answ.*

It may be further objected here, God doth Command and beseech men to believe and to be saved, (which seemeth to be an unreasonable thing) when as it is impossible for them to do so of themselves; as if a man should beseech & command a man to escape out of prison, when he is inchained and bound with chaines, or for a man to command or intreat a man to come out of a Well when it is so deep that he cannot. *Objection 4.*

To this I answer *first*, that there is an end in speaking *Answ.*

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to a man in ſpiritual bonds, to deſire and command him to eſcape, for the very words do put life into ſuch a man, ſuch is the word we preach, it hath power going along with it to put life into thoſe that hear it, as Chriſt when he ſpake to the ſick man to ariſe, it was to ſome purpoſe, ſuch I ſay is the word we do preach.

*Secondly*, I anſwer that theſe ſimilitudes hold not, becauſe it is very difficult to exhort and command a man to do a thing when there is an extream impediment, as it is with a man in a Well, and in Priſon. But that is not the caſe here, for if a man hath but the will to come to Chriſt, there is no external impediment, and therefore if we exhort and command men to come to Chriſt, and they come not, we cannot onely ſay that they cannot come, but rather that they will not come; here then is reaſon enough for our exhortations in this kind.

*Object.* 5. It may be objected that men cannot will to come, there is an impoſſibility, though no external impediment, becauſe they cannot will.

*Anſwer.* To this I anſwer *firſt*, that it is falſe that men cannot will, in two caſes indeed it is true, either when the thing is not revealed to a man, in ſuch a caſe it may be truly ſaid that a man cannot will, becauſe the thing is not made known to him, and therefore thoſe that never heard of Chriſt can not will Chriſt, and therefore they ſhall not be condemned for not receiving of Chriſt.

*Secondly*, If the thing be revealed to a man, yet if it be revealed as a thing impoſſible, in this caſe alſo a man cannot will; it is againſt the order of nature for a man to will that which he conceiveth to be impoſſible to be attained, for he muſt look upon it as a thing poſſible to be had afore it can be ſaid that he can will it. But Chriſt is revealed to men in the Church, and ſo propounded not as a thing impoſſible, but as a thing poſſible, now it cannot be ſaid onely that they cannot will, but that they will not will, and therefore when as men complain, that it is impoſſible to will, here is the glory of Gods juſtice made

manifeſt, becauſe there is a freedom in the manner of refuſing, they might have had Chriſt if they would.

It is objected that the Covenant that is made by God, ſeemeth to be made with the elect onely, and therefore the condition belongeth onely to them, how can Chriſt belong to all, ſeeing the exhortation and commandement muſt not exceed the Covenant, for the benefit is propounded to the Elect, and the condition to be required of none but of ſuch as are within the covenant. *Object.* 6.

To this I anſwer, that there is a Covenant of grace, and that is *double*, either a *general* covenant propoudned without exception, *Let whoſoever will come and believe in Chriſt he ſhall be ſaved*, here is none excluded, and that none are excluded out of this general covenant this reaſon will ſhew, Baptiſm the ſeal of the Covenant is to be adminiſtered to all within the Church, to Infants though afterwards they do not actually and viſibly believe. Now God would not appoint that the ſeal of the Covenant ſhould be given to thoſe to whom it doth not generally belong. But *ſecondly*, there is another Covenant of grace which belongeth *peculiarly* to the elect, for in this God doth not onely promiſe to give ſalvation, if men believe, but he promiſeth to give them ability to believe, as may be ſeen, *Jer.* 31. 33. *Ezekiel* 36. In the firſt place God promiſeth that he will *put his law in their inward parts*, and that *they ſhall not teach any more every man his neighbour, but they ſhall all know me from the leaſt to the greateſt*, and ſo the like in other places, where God promiſeth the thing, and ability of performing of it, which belongeth onely to the Elect, But the other general Covenant belongeth to all without exception. *Anſw.* *Jer.* 31. 33. *Ezekiel* 36.

Laſtly it is here objected, that the prayer which Chriſt made before his death, was but onely for ſome *I pray not for the world but for thoſe that thou haſt given me out of the world*, and therefore the death of Chriſt belongeth to ſuch onely as he made interceſſion for. *Object.* 7.

To this I anſwer, that the interceſſion and prayer of Chriſt *Anſw.*

Christ doth not fall upon his death, to make that belong to some and not to others, for that is not mentioned in the intercession, but the prayer falleth upon the persons to whom his death is effectual, and therefore he prayeth that some may have ability to come (that they may believe and be saved) though others have not. I pray for them, I pray not for the rest that belong not to my election; Therefore where you finde any other intercession of Christ in any other place, you must understand, that it falleth not on the act of his redemption, but on such to whom his death is made effectual, for Christ is made the second *Adam*, and by his death he hath set open the gates of heaven to all that believe, but to some he giveth ability to come, and to others he denieth it.

So much for the clearing of this point, the use of it followeth.

*Use 1.* And first, If Christ be offered to all freely without exception, and also seeing God hath commanded, and beseech men to come and receive him; then let us take good heed of refusing of it, for if there be no greater mercy then the offer of Christ; so then there is no greater curse followeth, then if it be refused. For the clearing of this point we are to know that we are all by nature enemies to God, and this enmity we encrease by our personal rebellions, and so we are become liable to the curse, man now being in this condition, God sendeth forth his messengers to beseech men to be reconciled, assuring them that the pardon is general, no matter what they are or have been, but if they thirst after Christ he is for them; but indeed you must take whole Christ, as well as Priest or Prophet, as a King to rule over all your affections; hereupon some take him and others will not, they think the condition too hard, and therefore they will not forgo their profits and pleasurs, and their liberties falsly so called, and therefore notwithstanding this year of Jubile, they love their old master still, that is the lust that they serve, and they would rather be bored in the ear to serve them perpetually,

perpetually, they love the flesh pots of *Egypt*, and loathe this spiritual *Manna*, notwithstanding it is the most precious and excellent that ever was offered to mankind. Now this I say of all the sins that can be committed, Original sins, All our personal rebellions provoke not God so much to anger, as the rejection of his Son, for this contempt of the Gospel, we know how angry God was with those that refused to come to the Marriage of his Son, they had in many things carried themselves stubbornly against God aforetime, yet God was never so angry as now, he was now angry to the death. A resemblance of this we have in the *Jewes* before they entered into the land of *Canaan*, when they refused the offer that God made to them, nothing angered God so much as this, they had committed grosse idolatry, and many great rebellions, yet the refusing of Gods mercies in offering them that good land provoked God more to wrath then all the rest, and now *he sweares in his wrath that they should not enter into his rest*, and so cut them off, but *Caleb* and *Joshua*, and God was angry afterwards with them many times, yet his wrath came not upon them to the uttermost till they had refused Christ, because the Gospel was preached so freely, and Christ offered unto them, and they refused it, therefore the wrath of God came upon them, as it is to be seen at this day. This is a point that we had need to put you in mind of, because many when they look back upon their former wayes and see what they have done, consider not what they do when they do refuse *Christ Jesus*, and the pardon that hath been offered, how they have taken the grace of God in vain, whereas I assure you, whatsoever your sins be, sins often committed against conscience and knowledge, which are the circumstances that aggrevateth sin, they are nothing to the refusing of the pardon offered in Christ. To this end consider, that when Christ is offered, it is not such an offer as when a man offereth a thing, if it be not taken the party offering looseth nothing, but it is such an offer as when the

thing offered is ſpilt and loſt, if it be not received and taken, not as when a man inviteth another to a feaſt and he cannot come, the maſter is at no charge, but when the promiſe is made, and the dinner prepared, and then the gueſts not to come, it is loſs, ſo it is in this offer of Chriſt, all is ready Chriſt is ſlain, and his blood is poured out, if you do not come and take it, you put away from you the blood of Chriſt, and ſo in as much as in you lieth you make the death of Chriſt of none effect, and ſo by conſequence you ſhall be guilty of the blood of Chriſt, and
1 *Pet.* 1. 19. therefore the Apoſtle ſaith, 1 *Pet.* 1. 19. *You are not redeemed with ſilver and gold but with the precious blood of Chriſt.*

*Firſt*, If you had put God to the loſſe of ſilver and gold and precious ſtones it had been no great loſſe, but you have put him to the loſſe of Chriſt and his blood, ſo that whoſoever refuſeth Chriſt is guilty of the ſpilling of his moſt precious blood.

*Secondly*, conſider that the Goſpel which you refuſe agrevateth the ſin, for the Goſpel diſobeyed hath much more terrour then the law diſobeyed, and therefore the Apoſtle in, *Heb.* 2. verſe 2. reaſoneth to this purpoſe, for ſaith he, *If the Law that was given by Angels, was ſtedfaſt, and every tranſgreſſion received a due rewurd, how ſhall we eſcape if we neglect ſo great ſalvation, which was manifeſted to us by his Son*, and ſo Chap. 10. *If the Law that was given by Moſes, if he that diſobeyeth that Law ſhould die, how much more ſhall he be worthy of puniſhment that trampleth underfoot the blood of Chriſt. Firſt*, It is the refuſing of Chriſts moſt precious blood, therefore I ſay in theſe reſpects, the Goſpel hath more terrour in it then the Law diſobeyed; For the clearer underſtanding of this, you are to know that the Goſpel hath two parts. Not onely if you believe you ſhall be ſaved, but alſo if you believe not you ſhall be damned, which ſheweth that the Goſpel broken is more terrible then the Law, and therefore *John Baptiſt* the firſt preacher of the Goſpel came with more terrour and

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severity then the Prophets did, he came in a course habit, and severe in his doctrine, and therefore when he came to preach the Gospel, he saith, *Now is the axe laid to the root of the tree, and those that are found chaffe shall be cast into the fire,* and what was the reason, because the Gospel was preached, therefore if it be refused, and this pardon rejected, God will now sooner lay the axe to the root, then aforetime, and so indeed they found it by experience afterwards, for if we observe the Scripture from the time that the *Jews* became a Nation, for all their transgressions he gave them not a full bill of divorcement, till Christ was preached unto them, and they refused to receive him, then those naturall branches were broken off and the wild Olive ingrafted in, till that time I say the *Jewes* were not rejected, by this therefore we may see the danger of refusing the Gospel, God had indured their provocations, yet now for their refusing of Christ he cut them off, and so he will do to every particular person, for there is no Law that can be preached that is so dangerously refused as the Gospel, and therefore we shall see the Carriage that is appointed to the seventy Disciples which he sent forth to preach the Gospel, that when they offered Christ, and the Kingdom of *Heaven, and remission of sins,* if they will receive the mercy offered so it is, they shall be saved, but if not, *Tell them the Kingdom of God is come near them indeed, but seeing they have refused it, shake off the dust of your feet against that City,* and here you may see what terrour there is in the Gospel, if they would receive it, well and good, if not, shake off the dust of your feet against them, and further consider that nothing but their refusing the land of *Canaan* made God swear in his wrath *that they should not enter into his rest,* God can bear with other sins, but this is a sin that provoketh God to anger more then the rest.

For the better understanding hereof we will compare the Law and the Gospel together; you shall find these differences between them.

*First,* the condition of the Law is, *do this and live.*

The condition of the gospel is, *Believe and live.* The condition of the law is much more difficult, the condition of the Gospel is more easie, and therefore the sin committed against the Law is lesse hainous then the sin against the Gospel.

*Secondly*, the command in the Law cost God nothing but his word, but the command in the Gospel cost him the Death of his Son.

*Thirdly*, when we broke the Law we did it in the loins of *Adam*, with whom we accompanied our voices and consent, but when we reject the Gospel we do it in our own persons.

*Fourthly*, when the Law was broken there was but one breach to God, but in rejecting of the Gospel there is a is a double Law transgress, for when we had cast our selves into a desperate condition with *Adam*, God offered us an help and means of recovery, now the refusing of this makes sin the greater, by how much the more the mercy is the greater, with the Angels Gods intent was to exercise onely a single mercy, and therefore a peremptory command was given them; *If you will obey you shall live.* But now this was not onely offered to mankind, but a second mercy was also offered a greater then ever was offered to the Angels, now God offereth thee a board to swim upon, after ship-rack, to the Angels God would show but one kind of mercy, to mankind a double mercy, a sparing mercy, a mortifial mercy, and so a severer kind of justice upon the refusal of it; and therefore the reprobates that live in the Church shall exceed the Devils in Hell in judgement, because they have had more mercy tendred to them then ever the Devils had, and therefore in this respect God will exercise on them a more severe kind of justice. Let all these things teach you how dangerous it is to disobey the Gospel and to refuse Christ.

*Thirdly*, you are to consider that Christ who is offered unto you is the Chiefest of all Gods works, the utmost

end that God propounded to himself in making of mankind, it is he that is the top of his fathers glory, in whom the glory of God most shineth; therefore be assured God will not lose his chiefest glory, he will not lose one jot of his glory, much lesse the principal part of it, and therefore he that refuseth Christ, contemneth the chiefest of Gods works, and layeth the chiefest of his glory in the dust, and therefore God will not suffer that to be done without great judgement.

Whatsoever God is known by, that is his Name, whatsoever he makes himself more known by that is his special Name, and his Name he will not suffer to be taken in vain, and therefore he saith, *he will not hold him guiltlesse that taketh his Name in vain*, and certainly this will bring the heaviest condemnation, the offer of Christ being the greatest mercy that was ever shewed to any creature either in Heaven or in earth, and therefore the refusing of this mercy must needs produce the greatest judgement: and for this *Capernaum* though exalted to Heaven, was cast down to Hell, if it had had no more means then *Tyre* and *Zidon* their condemnation should have been no more, but the means were greater, because the Gospel was more plentifully preached to them, and therefore seeing by this means they were lifted up to Heaven, their condemnation should be the greater; and this is Gods manner of proceeding in all his wayes, when he first created *Adam*, had he no more then created him, his sin in transgressing the Law had not been so much, but because he gave him a possibility of living for ever, therefore he was condemned to die for ever, because he rejected the mercy offered; If we had been guilty of *Adams* sin onely, we should have had the judgement that *Adam* had upon breach of the condition. But we are offered Christ, and to be heirs of Heaven upon condition of obedience to the Law of faith, answerable therefore to the greatnes of this mercy shall be the greatnes of this condemnation if we refuse it.

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Let all these things stir us up most affectionately to embrace Christ, and consider what an injury and offence it is against God to refuse Christ. Remember those compassionate tearmes that he useth, *Come unto me*, and *why will ye dye O house of Israel? And I delight not in the death of a sinner*, and many such like places, take heed of refusing when God offereth his Sonne, rather *kisse the Sonne least he be angry and ye perish*, and remember not onely to take him, but take him in time, now God calleth upon you, and if you will not hear, beware least when you call he will not hear, when the day of sickness and extremity commeth, then you will finde that Christ is Christ indeed, and that faith is faith indeed, and that the feet of the messenger are beautiful, but then you shall not see them, for this is Gods judgement, if they will not receive it in time of peace, he either offereth it no more, or else giveth them no hearts to receive it, therefore defer not the taking of his offer, take heed least God *sweare in his wrath you shall not enter into his rest*, if you refuse this excellent gift. Remember that though it be true, that the whole time of this life be a time of grace, yet there is an opportunity in which God offereth grace, and after that offer, it is no more; And therefore he would offer *Jerusalem* no more peace, because *she knew* not the *time of her visitation*, and afterwards God either offered her none at all, or gave her not an heart to take it.

*Use 2.* If God beseech and intreat men to believe, then it followeth that faith is a thing very pleasing and acceptable to God; if you therefore make the Querie of the *Jews*, *Question.* *What shall we do to work the workes of God?* I answer with Christ, *believe on him whom he hath sent*, So also if you ask what is the great Commandement? I answer, *that you believe in the onely begotten Sonne of God*, you can do nothing so acceptable to God *as to believe on his Sonne*, for faith is the very life of a Christian, that which distinguisheth him from all other men. But what is this faith? It is not a small matter to believe (as our adversaries affirme

affirm) which riseth out of the mistaking of the nature of faith, for it is not onely to give assent unto a proposition that it is true, but this justifying faith *taketh* and *layeth* hold on Christ, now in taking there are two things to be understood.

*First*, You must let go all that is in your hands before.

*Secondly*, You must lay hold on the thing offered, so in faith, *first*, there is an emptying quality whereby a man is made empty of all that is in himself, he must forgo father and mother, and pleasures and profits, and all to receive Christ: *Secondly*, there is an apprehending quality to lay hold on Christ, a forsaking of any thing that is precious, and a receiving of him, and a resting on him with a purpose to serve him onely with a perfect heart, and a willing mind, it is true, there is much excellency and necessity in works; but faith is the wel-head from whence all the streams of good works arise; And therefore faith exceedeth them, as much as the cause doth the effect, for faith is the spring of good works, the more faith the more works, where there is more oyl, there is the greater flame; faith then being the cause of works, it must needs follow, that the stream cannot rise higher then the fountain.

Again, all the good works that we do, give not so much glory to God as faith; now nothing is so dear unto God as his glory; and therefore faith is most acceptable to God, and therefore it is said, *Abraham believed and gave glory to God*, first by his believing him to be such a God, as he professed himself to be; and so that which makes him evident to all the world, to be a God most merciful is, the receiving of Christ by faith: Further in this doth the true worship of God principally consist, now God delighteth in his worship, and the worship of God consisteth not onely in the bowing of the knee, but it mainly consisteth in the inward perswasion

of the heart, when a man is perſwaded that God is a moſt holy, a moſt wiſe, juſt and merciful God, and out of this he worſhippeth and obeyeth him, and this is an act of faith; Remember therefore that faith is that which God doth principally call for, and therefore faith goeth far before works, in as much as *without faith it is impoſſible to pleaſe God*, Let us therefore be exhorted to labour to believe, ſeeing it is a thing ſo acceptable to God, and that this exhortation be not in vain, it is needful for men to know whether they believe or no, to this end therefore I will give you two or three ſignes of faith.

*Firſt* if you would know whether you truly believe, whether you are within the number of thoſe that are within the compaſſe of regeneration, conſider whether you be ſoundly humbled, for that is a preparation that goeth before faith, and without which no man is made ever partaker of Chriſt, for the direction of Chriſt is made to thoſe that mourn in Zion, not that it is ſimply neceſſary to ſalvation, but becauſe without this no man cometh to Chriſt, I denie not but God is able to ſend Lightning without thunder, hee might have preached the Goſpel to Adam without the Law, but his will was not ſo, he firſt convinceth Adam of his ſin, and then preacheth the Goſpel, firſt he made a preparation by fire *and an earthquake before he came in the ſoft and ſtill voice*; ſo God humbleth a man before he worketh by faith to lay hold on Chriſt.

The murderer will not ſeek to the City of refuge, before the revenger of blood follow him, and this muſt not be done ſlightly, but your conſciences muſt be awakened to apprehend ſin fully, and this prepareth you for Chriſt, for in theſe three things ſtands the ſound converſion of a ſinner to God: *firſt*, humiliation, *ſecondly*, the taking of Chriſt as the chiefeſt good, *thirdly*, when you will not forſake for him any worldly thing. And theſe three things follow one another, for if ſin be the chiefeſt ſorrow, Chriſt muſt needs be the chiefeſt joy, & if we once have Chriſt we

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can never forgo him; those therefore that are not soundly humbled have cause to fear that they have no part in Christ. *Secondly*, Consider whether you live in Christ or no, for if you live not in him you have not received him, for who taketh Christ is engrafted into him as into a living stock: if you would therefore know whether you have taken Christ in good earnest or no (for many think they have Christ when they have him not:) I ask you this question, do you grow in Christ, and wax green in Christ, are you changed into the same nature with him? If you find these things, it is a sure sign you have taken Christ, but if you find not this new life in you, it is a sign you never received him, and this is not a light change, but a great and manifest change, as apparent as the difference is betwixt a dead man and a living man, because when a man takes the Son he hath the spirit of the Son within him, and if he hath the spirit he hath the disposition of the Son, the same life that the Son hath; for the spirit is to the soul, as the soul is to the body, and therefore if you find no life, it is a sign you have no part in Christ.

*Lastly*, Consider whether you be broken off from the old stock upon which you did grow, from whence you did take sap and bring forth fruit: those therefore deceive themselves that think they can take Christ and yet follow their pleasures, and covetousness, this crosseth their comixtures, and I assure you they make the way too broad; for whosoever will receive Christ must part with all things else, though they be never so dear to him.

FINIS.